



Gift of
Rt. Rev. Louis Walsh

THE LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASSACHUSETTS

The Maine Catholic Historical Magazine

VOL. 7. WATERVILLE, MAINE, JANUARY, 1917. No. 3.

Published quarterly, under the auspices of the Roman Catholic Bishop of
Portland, and the Maine Catholic Historical Society

Subscription Price \$1.00 Per Year

Entered as second class matter July 16, 1913, at the post office at Waterville,
Maine, under the act of March 3, 1879.

CONTENTS

Diocesan Chronology September 17—December 15, 1916

Annual Diocesan Instruction, 1917

Our Bishop's Tenth Anniversary

Tenth Anniversary Sermon

Rt. Rev. Philip R. McDevitt, D. D.

New Method of Selecting Bishops

Growth of Catholicism in America

Our Fellow Catholics in Mexico

Emperor Francis Joseph

Dedication of St. Mary's School, Orono

The Catholic Church in Belfast

Early Catholic History

Belfast as a Separate Parish

Silver Jubilee Exercises

Sermon by the Rt. Rev. Louis S. Walsh, D. D.

William S. Brannagan, His Life and Work

Life of Cardinal Cheverus

Ireland Today

The Birthday of the King

The Sulpician Anniversary, 125 years in the United States

The Catholic Church in Maine

The Sack of Narantsouac

The Death of Sebastian Rôle

CONTENTS—Concluded.

In Memoriam

Sister Mary Ursula

Sister Mary Cosmas

A Light in the Window

The First New England Seminarian at St. Mary's

A LIGHT IN THE WINDOW

There was no room in the inns for two footsore, weary travellers. There rarely is room for the poor when food and shelter command high prices—and these two wayfarers were very poor. They turned away from the streets of the village—this man and the maid he tenderly supported as she walked. Perhaps in the open country hearts more kindly might offer them shelter from the December night—nights can be cold in mid-winter in Syria. Away they turned from the lighted windows that betokened cheer and warmth within, and again they faced the steep hill road from the village.

The bleak country before them was dark and forbidding—the maid struggled bravely on—hers was the blood of Kings; the man was troubled. It was very dark, save for that wonderful star that seemed to follow and watch over them from on high—and then, out of the gloom there on the hill-side another beam shone forth, a little ray of golden light from a poor stable by the road. They entered, Mary and Joseph, those two tired and anxious ones, and that night Angelic choirs sang Glorias, above the humble Crib of Bethlehem to welcome the New-born King.

Such is the simple traditional form taken by the story of the first Christmas when told by mother to child in Ireland. And this is the tradition which explains why in every Catholic Irish home a bright light is kept burning on Christmas night to guide homeless wanderers to kindly welcome and good-cheer. No Irish home will be without its Christmas candle for in memory of two weary travellers of long ago no friendless wayfarer shall seek shelter in vain in Ireland on Christmas Night.



Dicite: Pusillanimes confortamini, et nolite timere:
Ecce Deus noster veniet, et salvavit vos.

Isaias XXXV, V. 4.



DIOCESAN CHRONOLOGY

SEPT. 17-DEC. 15, 1916

SEPTEMBER

- 19 Charity Concert in City Hall, Portland, by Madame Emma Eames de Gorgoza and the Catholic Choral Union, a great success from every point of view and netting \$2,400 for the new building fund of the Holy Innocents Home—Very good reports in the daily newspapers.
- 21 Rt. Rev. Bishop was present at the Consecration of the new Bishop of Harrisburg, Rt. Rev. Philip R. McDevitt, D. D., in the Cathedral at Philadelphia.
- 22 Second Pastoral visit to the Madawaska district for this year begun, the Rt. Rev. Bishop being accompanied by Rt. Rev. Monsignor Hamel.
- 23 At 10 A. M.—Chapel at Easton parish of Ft. Fairfield, blessed under the title of St. Patrick, sermon by the Bishop, the faithful people being the descendants of a very old settlement of Irish people.
At 3.30 P. M.—Confirmation in St. Louis church, Limestone, then return to Ft. Fairfield.
- 24 Sunday—Confirmation in St. Denis Church, Ft. Fairfield, after 10.30 Mass. By auto, about 40 miles through New Sweden, to St. Agatha. Confirmation at 3.45 P. M. After a very solemn and interesting reception to the Bishop by the people on horseback and in automobiles.

- 25 Mass in the Convent of "La Sagesse." Canonical visitation of the Convent. Confirmation at St. David's Church at 10.30 A. M. and at St. Luce, in Upper Frenchville at 3.30 P. M.
- 26 Mass in the Convent of the Holy Rosary at St. Luce. Confirmation in St. Louis Church, Ft. Kent, at 10 A. M., and reception by the children in the Convent. Confirmation in new Church of St. John at 2 P. M. and In St. Charles Church at 3.30 P. M., then return to Ft. Kent. Canonical visitation of Convent at Ft. Kent.
- 27 Mass for the children and general Holy Communion 7.30 A. M. Confirmation at Daigle, Church of the Holy Family at 9.30. Inspection of site for a new Church in New Canada and conference with the men representatives of the people. Confirmation at Wallagrass at 3 P. M. Evening at Eagle Lake, sermon to the men of the parish of St. Mary.
- 28 Confirmation at Eagle Lake 9.30 A. M. Canonical visitation of the Hospital and Convent at Eagle Lake and visit to new school property. Confirmation at Portage Lake 6.30 P. M.
- 29 Confirmation at Sheridan, St. Mark's Church at 9 A. M. and at the Mission of Frenchville at 11 A. M. By auto to Presque Isle in the afternoon, thence by train at 5.45 P. M., for Portland, arriving at 4.05 A. M., on following morning.

OCTOBER

- 1 Sunday—Feast of Holy Rosary—Collection for Seminary students.
- 3 Visit to Boothbay Harbor, site for new Chapel selected.
- 4 Purchase of two houses on Locust St. adjoining Church property.
- 8 Sunday—Solemn Blessing of the new St. Louis Church at Auburn, 10.30 A. M., and Blessing of four new Bells for same Church at 3 P. M. Sermon in the morning by Rev. Fr. Rondot, O. P. and in the afternoon by Rev. Fr. Rabel, S. M., and the Bishop spoke briefly on each occasion

- 12 Knights of Columbus had a special Mass at the Cathedral and a Banquet in the evening.
- 15 Sunday—Rt. Rev. Bishop at Three Masses in the Cathedral explained the spirit of the festivities to take place on the following Wednesday, the tenth anniversary of his Consecration as Bishop of Portland.
- 18 Wednesday—Feast of St. Luke, tenth anniversary of the Consecration of the Rt. Rev. Bishop. Solemn Pontifical Mass of Thanksgiving by the Bishop, sermon by Rt. Rev. Philip R. McDevitt, D. D., Bishop of Harrisburg.
Banquet at the Bishop's Home for the Bishops and priests, 105 places, and at the Lafayette for His Excellency the Governor, His Honor the Mayor and the specially invited laymen. Testimonial given by the Diocesan clergy to the Bishop at the Banquet and several short speeches by the Bishops and a few priests.
- 19 Reception to the Rt. Rev. Bishop at St. Joseph's Academy, Deering, 7.30 P. M.
- 21 Confirmation at St. Joseph's, Oldtown, and at Indian Island in the morning and at St. Mary's in Bangor in the afternoon.
Ground was broken for the new St. Mary's Chapel and School, at Westbrook.
- 22 Sunday—Mass in St. Mary's Convent, Bangor. Confirmation at Ellsworth at 9 A. M. Thence by auto to Cherryfield in the afternoon. Confirmation at 3.30, thence by auto to Machias and Confirmation in the evening at 7.30. Very many Protestant people were present at Cherryfield and Machias.
- 23 By auto from Machias to Lubec, visit on the way to the Chapel at West Lubec and the old Cemetery. Confirmation at Lubec, 7.30 P. M. Site and plans for a new Church examined.
- 24 By boat to Eastport. Confirmation at Pleasant Point, Indian Reservation, at 3 P. M., and at Eastport 7.30 P. M.
- 25 By auto to Calais, thence to Woodland. Confirmation at St. James' Church, 10.30 A. M. Thence by auto and boat to Dana's Point, Indian Reservation, Confirmation

3 P. M., thence return to Calais, and Confirmation at 7.30 P. M.

The new Chapel was being built at Dana's Point and the foundations were blessed by the Bishop.

26. Return by train to Bangor, thence to Portland, arriving at 5.50 P. M., about eleven hours' ride from Calais.
- 30 Rt. Rev. Bishop went to Providence, R. I., where His Excellency, the Apostolic Delegate was the guest of the Rt. Rev. Bishop of Providence.
- 31 New property bought at So. Portland, adjoining Church property.

NOVEMBER

- 1 All Saints Day. Confirmation at Sacred Heart Church, Portland, 9.15 A. M.
- 5 Sunday—Confirmation at St. Mary's Biddeford, at 2.30 P. M.
- 6 Diocesan Board of Consultors, for the term ending Nov. 1, 1919, appointed.
8. Visit to Springvale, work on new school and Chapel progressing very well. Missions of Lebanon, Shapleigh and Acton to be attended from Springvale.
- 11 The old Church land at Van Buren, not used for many years and no longer desirable, sold for business purposes.

Holy Cross College "Football Eleven" played against Bowdoin in Portland and won.

- 12 Sunday—Solemn Blessing of new St. Mary's School at Orono at 3 P. M., by the Rt. Rev. Bishop, who made an address and also preached on Catholic Education in the Church in the morning. Addresses were also made by Congressmen, by a representative of the State University and by the Rector of the Parish, and several other prominent officials of Orono and Bangor were present.
- 13 Rev. Joseph Sullivan transferred from Old Town to Orono as assistant priest.
- 15 Rev. Wm. P. Tally recalled to his own Diocese of Providence and Rev. Wm. B. Carty of the same Diocese is assigned to duty at the Cathedral in Portland.

- 16 Rev. Thomas F. Butler, P. R., of Lewiston, goes to Carney Hospital, Boston, and undergoes an operation by Dr. Bottomley on the following Wednesday.
- 18 Sister Cosmas, a lay Sister of Mercy at Deering Mother House, after a sickness of twenty years from paralysis, died and was buried on the following Monday.
- 21 The coming of the "Fathers of St. Sulpice" to Baltimore, 125 years ago, was appropriately celebrated at St. Mary's Seminary, Baltimore and the Rt. Rev. Bishop of Portland was present. One of the French Fathers of St. Sulpice, Rev. Fr. Ciquard, was assigned about the same time, in 1791, to the Pleasant Point Mission among the Indians.
- 22 Sister Ursula, a Sister of Mercy, who had served many years on the Missions among the Indians of Maine, died at the Mother House and was buried on Friday.
- 25 Rev. T. H. Houlihan, Rector of the Cathedral, following a long period of suffering, was operated on by Dr. Philip Thompson at the private Hospital of Dr. Cousens at Deering. Every prospect of a prompt and good recovery.
- 29 Exercises of the "Novena" in honor of the Feast of the Immaculate Conception of the Blessed Virgin opened by the Dominican Fathers at the Cathedral in Portland.
- 30 Thanksgiving Day throughout the United States. Rainy weather.

Silver Jubilee (Twenty-fifth anniversary) of the dedication of St. Francis Church at Belfast observed. Holy Sacrifice of the Mass offered by the Rt. Rev. Bishop, 8 A. M. Confirmation of 18 children from Belfast and Stockton at 10 A. M. Jubilee sermon by the Bishop. A mishap to the automobile and condition of roads prevented the arrival of the priest who was to be the celebrant of the Solemn Mass and this was necessarily omitted.

A large number of non-Catholic people were present.

UNIVERSITY OF MARYLAND
LIBRARY
1913

DIOCESAN BOARD OF COUNSELORS

TERM NOV. 1916 to NOV. 1, 1919.

RT. REV. MGR. M. C. McDONOUGH, V. G., P. R.

RT. REV. MGR. A. A. HAMEL,

REV. M. A. CLARY

REV. L. BERGERON

REV. J. J. NELLIGAN

REV. P. E. DESJARDINS, P. R.

BOARD OF DIRECTORS, CLERGY
FUND SOCIETY

TERM ENDING NOV. 1, 1919

RT. REV. BISHOP *President and Treasurer*RT. REV. VICAR GENERAL, *Vice President*REV. T. H. HOULIHAN *Secretary*

REV. T. P. LINEHAN

REV. H. GORY

REV. J. LAFLAMME

APPOINTMENTS

OCTOBER

Rev. L. Huot to Fairfield

Rev. A. Pelletier to St. David's, Madawaska.

Rev. D. Martin to Caribou.

Rev. J. Finn to Kingman and Missions.

Rev. J. Tranchemontagne to Lewiston, St. Mary's.

Rev. J. Laventure to Sacred Heart, N. Lyndon.

Rev. J. Chatagnon to Daigle.

Rev. N. Canuel, Chaplain at Convent, St. Agatha.

Rev. G. Joncàs, assistant at Sanford.

Rev. G. Poirier, assistant at Auburn.

Rev. H. McGill, assistant at Eastport.

Rev. T. McLaughlin, Chaplain at National Home, Togus.

Rev. J. Savage, assistant at St. Mary's, Biddeford.

Rev. M. Tierney, assistant at St. Dominics', Portland.

DECEMBER.

Rev. J. Rice, Rector of new St. Raphaels' Parish
at Kittery.Rev. T. Moriarty, Temporary Administrator at
Ft. Fairfield.



Annual Diocesan Instruction Year 1917

THE BISHOP'S HOUSE,
PORTLAND, Dec. 8, 1916-

REV. DEAR FATHER:

ANNUAL REPORT

You are respectfully urged to make out the Annual Report very carefully, to follow the printed headings, and to make letters and figures clearly.

The diagrams for Church property are to be filled in this year only for land acquired or buildings put up since the last report.

All questions on the various pages are to be answered carefully.

The totals in all columns in the financial and other data, and also on the Census Card, are to be made up by the Rector. The report on pages five and six, which should be an exact copy of the official Parish Account Book, is to be read to the people at all the Masses on one Sunday in January, and this fact is to be attested by two laymen of good standing in the Parish.

Where there are several District Missions in one Parish, a separate blank, or at least a separate section, should be used for each Church, and all money received from or expended on Mission Churches, whether permanent or simply Summer Missions is to be given in the report.

Arrears in collections, Clergy Fund, Seminary tuition or Diocesan loans are to be paid in on or before December 31.

The Census Card is the only authorized Diocesan Census, and the figures are to be taken from the Baptismal Register or the Parish Census Book, and ought to be as nearly accurate as possible.

PERMANENT FUNDS.

When a fund is left by legacy or otherwise to a Church, School, Cemetery or other distinct purpose, justice demands that the revenue only of the Fund should be used—hence the Fund itself should be placed among the assets of the Parish, and the revenue among the annual receipts. The laws of the Church so require, unless special written permission to do otherwise has been obtained from the Bishop of the Diocese.

You are respectfully requested to state in this Report what, if any, such funds have been received and how at present these are invested.

CEMETERY ACCOUNT.

The Cemetery Account of receipts and expenditures is to be given entirely apart, in its own column, on pages five and six, and is not to be included in the totals of the Parish Report. Money is not to be transferred from Cemetery to Parish account.

SOLEMN PRAYERS OF THANKSGIVING AND ADORATION

To carry out the spirit of the Church and also to foster devotion towards the Blessed Sacrament, so much desired by the Holy Father, a Holy Hour of Adoration will take place in all the Parish Churches of the Diocese on the last day of this year, Sunday, December 31. In the cities the exercises will be from 7.30 to 8.30 P. M., in the country districts at some convenient hour in the afternoon. The Blessed Sacrament will be solemnly exposed, some prayers of thanksgiving, expiation and petition will be read or an instruction will be given. During the last quarter of the hour the Te Deum will be chanted "as far as possible in Latin," and the exercises will close with Benediction of the Most Blessed Sacrament. Adoration, Expiation and Peace among the Nations at war will be the special intente.

THE HOLY NAME SUNDAY.

On Sunday, January 7, the Feast of the Holy Name of Jesus, the Reverend Pastors are instructed to have a reunion of the men of their Parish in the Church, during the afternoon or evening. A special sermon on this great Festival is to be preached and Benediction of the Blessed Sacrament is to be given.

The important part of this Festival is to bring out the Catholic ideals of manhood in private life, in the home, in societies, and in all civic and all public official duties, to show the danger of secret non-catholic societies, and to warn the faithful against societies that do not obey the law and spirit of the Church.

In connection with this important question of societies, it is well to recall that Rectors and all Priests in this Diocese are strictly forbidden to act as Chaplain or to take any part in the organization or meetings of any society, which has not the written approval of the Ordinary of the Diocese in its general Constitution or local rules and laws, and furthermore that chaplains are not to be elected by societies but are to be appointed by Diocesan authority.

FEAST OF THE IMMACULATE CONCEPTION.

The Feast of the Immaculate Conception is the Patronal Feast of the Church in the United States, and of the Diocese of Portland. It is our desire to have all the Catholic women of the Diocese meet in their respective Churches on this Festival to honor the Blessed Mother and to strengthen the true ideals of Catholic womanhood. A Novena or Triduum in preparation is most desirable.

Receptions into Confraternities and First Holy Communion for children would be most appropriate on this festival.

FACULTIES.

All the Priests of the Diocese, who have subscribed to the new Oath, are hereby granted all Faculties hitherto possessed. The privilege of Binatio, which is personal and must be based upon good Canonical reasons "ex necessitate vel magna utilitate," is hereby granted until January 1, 1917.

All Priests working in the Diocese but not canonically aggregated thereto, will write a personal letter to the Rt. Rev. Bishop and the Faculties will be granted only by an official reply to their application, and for one year.

DISPENSATIONS.

Applications for Dispensations are to be made out on blank forms of the Chancery Office and must be signed by the Rector. All applications for Dispensations are to be made as far as possible three weeks, and at the very least one week, before they are to be used and are not to be requested by telegraph or telephone.

The promises in case of *Mixtae Religionis* and *Disparitatis Cultus* are also to be signed on Chancery Forms. The safeguards, required by the Church in these cases, are now frequently of no value, hence dispensation possibly invalid, because sufficient effort has not been made to deter the Catholic party, or to instruct the non-Catholic in the meaning of the promises. Wherefore on and after January 1, 1913, no dispensation will be granted, unless the non-Catholic party has come in person and taken from the priest "*bona fide*" instruction on the essential truths of the Catholic faith and the exact meaning of the promises. The future and dignity of the Catholic home demand every possible care, and "*conscientia confessoriorum et Rectorum in hac re onerata est.*"

In all cases of "*revalidatio*" the presence of Rector or delegate and two witnesses is strictly required and "*private revalidations*" have no effect.

The idea of the Catholic marriage, home and family is too often forgotten, and the modern craze for amusement, athletics, club and society life, with the long train of social evils from drink, gambling, commercialism and fake charity or philanthropy is making appalling inroads on the home and family Christian ideal, which is the only solid base of true civilization.

During the Lenten Season the Rev. Rectors are directed to give or have given instruction on the Christian Marriage, home and family.

Marriage with or at a Mass is the only Catholic ideal, and the Rev. Rectors are earnestly urged to secure this practice "*quam primum.*"

All marriage cases touching the question "of the validity of the marriage tie" must be made out in a clear, brief form of statement, and all the documents concerning the Baptism of either party, previous marriage, civil divorce, death or other necessary facts must be signed by the proper person under oath in the presence of a Justice or Notary and with his seal, in order to have any Canonical value. All such cases must be sent to the Chancery, and priests have not the right nor power to decide upon ligamen or validity.

GROWTH OF THE CHURCH

To maintain, strengthen and expand the Church is the sacred duty of all priests, and the Apostolic mission is ever the same "Preach the Gospel to every creature." The multitude of non-Christians and non-affiliated to any Church must bring sad thoughts and ought to stir our zeal.

The Italians, Poles, Slavs, Lithuanians are scattered in all parts and often change residence to secure work. The Rev. Pastors are well aware of the danger to their faith by isolation, by contact and perhaps marriage with unbaptized and non-Catholic people, and are urged to give or to obtain for them all the blessings of instruction, Holy Mass and the Sacraments.

Where it is possible, a priest, who speaks their language, should be invited two or three times a year to visit them for this purpose and thus keep them faithful to their religion and Church.

In many of the small towns and villages of Maine there are groups of two, six or ten Catholic families, far from any Catholic Church and such groups should have a personal visit from the Pastor at regular intervals, some systematic catechetical instruction, and Holy Mass occasionally on week days, if it is not feasible on Sunday.

The little Chapel, with its silent yet imposing Cross, ought to be the constant aim of Pastor and people.

CONFIRMATION.

The Sacrament of Confirmation given at the age of eleven completed, should be administered at least once every three years, in every Parish, and once a year in all larger Parishes.

The rectors of Churches where Confirmation is to be given during the year 1917 will please send in their application with the Report, stating their preference of the months of May, June, September and October.

ANNUAL CONFERENCE OF THE CLERGY.

The Conference of the Clergy of the Portland District and all south of Waterville will be held in the Cathedral Sacristy, Portland, on Tuesday, May 22, 1917, at 2 P. M.; for the Priests of Waterville and north to Houlton, at St. Mary's School Hall, Bangor, on Thursday, May 24, at 2 P. M.; for the Madawaska District at St. Mary's College, Van Buren, in June. No Priest is exempt from the Conference without special written permission from the Ordinary. The Conference will be on the Holy Eucharist in all its aspects.

EXAMINATION OF CANDIDATES FOR THE SEMINARY.

This Examination will take place at the Catholic Institute, 100 Free Street, Portland, on Monday, July 2, 1917, at 9 A. M. All candidates must have made a regular College Course in the Classics, send in an application to the Right Reverend Bishop not later than June 30th, send or bring letters from their Rev. Pastors and College President and an exact statement of the time and study in school and college.

The examination will include Latin, Greek, English, French and the ordinary Mathematics of College.

The Reverend Pastors are urgently requested to foster vocations in good young men born in the State and Diocese, and to have them make their College course where the curriculum prepares them to enter the Seminaries of the U. S.

All candidates hereafter are to present themselves at the close of their Rhetoric year, in order to begin Philosophy and their ecclesiastical training in a regular Seminary.

EXAMINATION OF THE JUNIOR CLERGY.

All priests ordained since the year 1908, who have not satisfactorily passed five annual examinations, will be called to the Canonical Examination on Thursday, November 15, 1917, at 9 A. M. at the Catholic Institute, 100 Free St., Portland.

The subject matter will be :

- 1 De Gratia (The entire treatise).
- 2 De Sacramentis in genere; de Extrema Unctione.
- 3 De Eucharistia, Dogma, Moral, Canon Law, Ritual, History of the Holy Sacrifice of the Mass.
- 4 De Contractibus.
- 5 Church History:—General 1500 to 1600; in the United States 1492-1789.
- 6 Canon Law:—Third Council of Baltimore; Diocesan Statutes.

Each priest will prepare a written essay on the Ceremonies of the Mass and a written sermon (about 20 minutes) on Daily Communion, to be examined by the Board.

The examination will be written and oral and must be satisfactory to the Board.

1906-1916

OCT. 18. FEAST OF ST. LUKE, EVANGELIST.

The tenth anniversary of the Episcopal Consecration of the present Bishop of Portland was observed at the Cathedral in Portland by a Solemn Pontifical Mass of Thanksgiving to God for all that He had done by means of Bishop, priests and people during that decade.

The prayers of the faithful people and of the devoted Religious Communities, the cordial cooperation of the priests and their most generous testimonial gift, the presence of the highest State and City public Rulers and the very numerous private personal greetings and gifts of friends are all appreciated at their highest value and my most heartfelt thanks are hereby given to one and all, who shared in that beautiful anniversary festival.

May God bestow His greatest blessings upon them and the Bishop for the one purpose of their lives and work, the exaltation of His Kingdom in our great State of Maine and our beloved country, America, is the hope and daily prayer of the one, who, with all Apostolic blessings to Priests and faithful people at the close of the year and the opening of the New Year, is

Yours Sincerely in Christ,

✠ LOUIS S. WALSH,

Bishop of Portland.

Our Bishop's Tenth Anniversary

The festival of St. Luke, Evangelist, October 18, 1916, marked the completion of the first decenium in the episcopate of the Rt. Rev. Louis S. Walsh, D. D., as Bishop of the diocese of Portland, Me. On the 12th of August, 1906, the selection of Father Louis S. Walsh for the See of Portland, already made by the Congregation of the Propaganda, was confirmed by the Holy Father, Pius X of happy memory, and arrangements were at once made for the solemn ceremony of Consecration which took place in the Cathedral of the Immaculate Conception, Portland, on the 18th of October, 1906, the Consecrator being the dean of the New England Episcopate, the Rt. Rev. Matthew Harkins, D. D., Bishop of Providence, R. I.

The passing of ten years in the responsible position of chief pastor in a diocese, naturally brings its occupant to anniversary when it is universally deemed fitting to give more than mere passing notice to the work accomplished and the results attained. A long and laborious road has been travelled, many difficulties encountered, few joys, and numerous sorrows have been found along the toilsome way, which might well appall and discourage the strongest heart. It is therefore only meet and just, that some small recognition of services rendered to God's Church, just a little measure of encouragement to one who has been obliged, for the most part, to carry a heavy and lonely burden. That such were the sentiments of the Diocese of Portland was amply evidenced by the Catholic people who gathered on the morning of October 18th in their various parish churches throughout the State of Maine, to unite their prayers in union with the holy Sacrifice for the continued triumph of the Faith in these old time mission fields. But it was in the Cathedral of the Immaculate Conception at Portland, the mother church of the Diocese, in the sanctuary which had ten years ago witnessed the beautiful Consecration services, that this fact was emphasized in a very striking manner. It was here in the presence of a congregation which filled the stately edifice to its very doors, a Catholic audience composed of the children of the

Church from far and near, graced by the presence of the civic authorities of the State and city of Portland, and by many members of his brethren of the Episcopate, that the venerable pastor of the Catholic Church in Maine, made his personal offering of thanksgiving to the Lord for all the graces and favors which had been his during the ten years that he had ruled this portion of the Lord's vineyard.

Occupying front pews in the main church were the State and civic officials: His excellency Oakley C. Curtis, Governor of Maine; The Governor-elect the Hon. Carl E. Milliken; His Honor Wilfred G. Chapman, Mayor of Portland. Governor Curtis was attended by his official staff, and here and there among the large number present were many professional and business men who had as it were, held in suspense, their many and pressing affairs, to honor by their presence the chief ecclesiastical power of the Catholic church in their State.

Promptly at 10 o'clock, the solemn procession headed by the Rev. James Mullen, Cross bearer, marched into the Cathedral from the sacristy, passing down the left aisle thence up the main aisle to the chancel. Following in order were the choir and sanctuary boys under the direction the Rev. Lawrence J. Glynn, then came the Reverend clergy of the diocese of Portland followed by the Rt. Rev. Philip R. McDevitt, D. D., Bishop of Harrisburg, Penn., the Rt. Rev. Thomas D. Beaven, D. D., Bishop of Springfield, Mass., the Rt. Rev. Matthew Harkins, D. D., Bishop of Providence R. I. Lastly came the officials for the solemn pontifical mass of thanksgiving, the Revs. James A. Carey and Philip E. Desjardins, masters of ceremonies; the Rev. T. P. Linehan, P. R., the Rev. Louis Bergeron, deacon and sub-deacon respectively of the Mass; the Rt. Rev. Mgr. A. A. Hamel and the Rev. Jeremiah McCarthy, R. R., deacons of honor; the assistant priest, the Rt. Rev. Michael C. McDonough, V. G., P. R., P. A., followed by the Rt. Rev. Louis S. Walsh, D. D., Bishop of the diocese of Portland, Celebrant of the Pontifical high mass, clothed in the magnificent robes of his sacred office.

The united choirs of the Catholic churches of the city of Portland, under the direction of Prof. Edward J. Wheelan rendered in a very efficient manner the following musical program especially selected for the occasion:

Processional—Ecce Sacerdos magnus	Sanctuary Choir
Kyrie and Gloria, Gounod's St. Cecilia Mass	
.....	The Catholic Choral Union
Credo, Missa de Angelis	
.....	Catholic Choral Union and Sanctuary Choir
Offertory	Sanctuary Choir
Sanctus, Gounod's St. Cecilia Mass	Catholic Choral Union
Benedictus, Gounod's St. Cecilia Mass	Sanctuary Choir
Agnus Dei, Gounod's St. Cecilia Mass	
.....	Catholic Choral Union
Communion, Gregorian	Sanctuary Choir
Oremus Pro Pontifice, Gregorian	Sanctuary Choir
Te Deum, Gregorian	Choral Union and Sanctuary Choir
Recessional	
(1) Hymn for the Holy Father	
(2) Ecce Sacerdos	

Commenting on the liturgical and musical features of this noted celebration, the Portland Daily Press justly remarks: "The music was under the direction of Prof. Edward J. Wheelan, director of music for the cathedral, and was of very high order of merit. Especially to be praised was the 'Sanctus' and the 'Benedictus' both of which were from Gounod's St. Cecilia mass. The 'Te Deum' which was in Gregorian plainsong, was rendered by the choirs in combination and was also much admired for its admirable rendition."

The anniversary sermon which was a masterly effort, was delivered by the Rt. Rev. Philip R. McDevitt, Bishop of Harrisburg, Penn., who took for his subject "The Influence of Christianity on the World's History." The Rt. Rev. Speaker was followed with the closest attention, with the result, that both Catholic and non-Catholic passed to their various avocations at the end of services, bearing with them a juster idea of all the blessings that Christianity, as presented by the Church, has brought to the world. We were favored with the manuscript of this scholarly address which it is our pleasure to place before our readers as a part of our history in this issue of the diocesan magazine.

Just before the singing of the Te Deum which marked the close of the religious observance of his tenth anniversary, Bishop Walsh was visibly affected by the magnificent manifestation



*Rt. Rev. Louis J. Walsh, D.D.
Bishop of Portland, Me.*

Tenth Anniversary of Consecration October 18, 1916.

on the part of all, his brothers of the Episcopate, his priests, his people, his non-Catholic friends, of loyalty and admiration for his singleness of purpose during the ten years that he has ruled the Church in the diocese of Portland, standing on the steps of his episcopal throne wearing the Mitre and holding the Crozier thus addressed the vast throng which filled every available inch of space in the stately edifice:

Rt. Rev. and Rev. Fathers, Your Excellency, the Governor of Maine and the Governor-Elect, Your Honor, the Mayor of Portland, Gentlemen and Beloved People:

It seemed to me a right and duty to have this Festival Day at the close of ten years of my work as Bishop of Portland in this great State of Maine; and it is, perhaps, also my duty to speak forth a few words at the close of this Solemn Mass of Thanksgiving.

I was sent here and consecrated as Bishop ten years ago with an Apostolic commission: "Go, teach!"

My mission and aim was to build up, or strengthen or beautify, under the grace and blessing of God, the kingdom of God in this State of Maine, namely the Catholic Church.

It is not for me to speak forth what has been done.

If that aim has been reached, all honor and praise to the faithful priests and people who have so well cooperated with the Divine Lord of the vineyard and his representative in the Bishop of this Diocese, and I say it without any false idea of humility, they all well know what has been done.

If that mission or purpose had or has not been carried out, any public proclamation of fruits would work more injury, any self praise would be only empty sound and vain glory, and would be futile before that great public tribunal, the voice of the people.

The work, therefore, of creating centres of Catholic Church activity in Churches, Schools, Rectories, Convents and other institutions I leave in the hands of kind, sympathetic interpreters.

To me the pleasure and privilege of publicly thanking all who have been my co-workers in deeds done.

To His Excellency, the present Governor of this great State and to him, who is the Governor-Elect, to His Honor, the Mayor

of this beautiful city by the sea and to their predecessors during these years, for their personal and official kind feelings and generous aid towards the great Church that I have had the honor to govern and to represent, I offer from this Sanctuary today sincere and well merited thanks, for both State and City, with their rulers, have had a share in this solemn ceremony of worship and prayer of my heart.

To the three Rt. Rev. Bishops, who have come to honor our Diocese today, I can say that they all know what my mind and heart would speak for they had the chief parts of Consecrator, Co-Consecrator and preacher on the joyful day, ten years ago, and my friendship, both personal and Episcopal, for each of them, has steadily grown during those years, hence my gratitude all the more today, and I am not unmindful of the fact that it is a rare privilege to have them all here again today.

To the hundred and more priests of this Diocese, who have come from near and the farthestmost northern boundary of Maine, and who are my lieutenants in the work of the Church, I can and feel in duty bound to give my very best words of praise and thanks. I know their work, their zeal and the hardships that many must bear with patient courage in order to do their duty and carry out my plans for the growth of the Church. I know how little many of them share in what are called the reasonable rewards even of a priest's life in this world. I acknowledge openly that the Bishop's work would have very meagre fruits without the sincere and enduring zeal of the priests, old and young, hence this is their day of rejoicing as well as my own.

The Catholic people of this City and State, who have responded so well to the teachings and ruling of their priests and Bishop and in many ways have given most generously for their parish growth and the needs of Diocesan development I am also happy to thank and honor and bless today for all the work done.

The world does not understand the strong human and supernatural bonds, that unite the hearts and hands of the true Catholic people to their priests and Bishop, and indeed I know that it is not possible to comprehend that union without a deep appreciation of the invisible graces that flow from the worship and sacramental fountains of the Church, yet the world does and must admire it in all its family and other social flowers and fruits.

The Catholic Church does not claim to be made up of saints and any such boast would prove that she is not the true Church of Christ. Our Blessed Lord came to save men from sin, to save fallen humanity. He went out to talk to the Pharisees and conversed with the treacherous Doctors of the law; He gave His hand to the cast-out woman; He sought out the stray waifs and poor and sinners to save them at the third, ninth, eleventh and last hour; He came to call the sinners, but He could not and would not bless and save them unless they first believed and obeyed.

The Catholic Church is not different from her founder, Master and now Invisible Head, hence her whole soul is expressed in that one beautiful word of the Creed: "for us men and for our salvation." He came down upon earth and she, the Church, exists in this world.

All honor and glory then, today, to God and to His Divine Son, Our Lord and Saviour, all love to His Church! All praise to those who have believed, listened, obeyed, worked, and brought forth fruits under the sunshine of Holy Mother Church. "You have not chosen me said our Lord to his Apostles, but I have chosen you, and placed you, that you should go and bring forth fruit and that your fruit should remain."

We ask the world and worldly-minded people not to play the part of the Scribes and Pharisees in the Gospel, always casting suspicions on Our Lord in his greatest works, even in his miracles.

We ask our friends and all outside the Church not to take the word of deserters and traitors, who, in every epoch, leave the Church and then malign her, we ask them not to follow some traditional picture of one or four or six hundred years ago, drawn for some political purpose or by some apostate priest, but to take her as she is seen and known on the mountain top or in the valley of today announcing the message of the Gospel peace and good tidings of joy, working in your own midst and before your own eyes, for then we feel sure of a sane and safe judgment, we know that you will not withhold your respect and admiration.

With such thoughts and prayers and blessings, suggested by our anniversary festival ceremony, we will close with joy and hope, joy for today in looking down the vista of the decade

past and courage with hope for the vision of time before us and now chant the old and ever true hymn of "Te Deum laudamus:" Holy God, we praise Thy Name.

Amen.

Following the close of mass, the attending Bishops and Rev. clergy were entertained at a banquet given at the Episcopal residence by the Rt. Rev. Bishop in honor of the occasion. At the same time the invited guests representing the different walks of life in the State of Maine were guests of Bishop Walsh at the Lafayette hotel. Among the many noted laymen here assembled, were Governor Curtis of Maine and Mayor Chapman of Portland; the Hon. Carl E. Milliken, Governor-elect, the Hon. Frederick Hale, U. S. Senator-elect, Congressman Daniel J. McGillicuddy, Adj. Gen. George McL. Presson, Inspector-general James L. Moriarty, Majors Gilbert M. Elliott, Frederick Bogue and Clarence F. Kendall, Cpts. Geo. E. Fogg and E. H. Besse, Lieutenants H. W. Smith and E. G. Horrigan, Judges Charles L. Donahue and Denis A. Keaher, Drs. Donovan, McDonough, Girard, and Derry, also present and former members of the State legislature, the Honorable Edward Murphy, Edward Flaherty, William H. Looney, and John J. Cunningham.

At the Bishop's house while the dinner was in progress, the spirit of good fellowship, and general satisfaction over the results of the past ten years of effort for the upbuilding of the Church in the diocese of Portland was in evidence, for of the large number of diocesan pastors present, there was perhaps not one who could not but feel that the great material and spiritual improvement of the past decade in the history of our Catholic people had been participated in, and aided in every possible manner by the energy and untiring efforts of their zealous chief pastor.

At the close of the mid-day repast, Bishop Walsh in a few well chosen words called for three toasts, the Holy Father, the Hierarchy, and the diocesan clergy. To voice the sentiments known to be nearest the heart of the common Father of the Christian world, fell to the lot of the venerable dean of the New England Episcopate the Rt. Rev. Matthew Harkins, D. D., Bishop of Providence. To express the kind wishes of his brother bishops, and at the same time recall the glorious tradi-

tions of the past, and say a word in remembrance of the former illustrious occupants of the Sees in the Boston Province, was assigned to the scholarly Bishop of Springfield, The Rt. Rev. Thomas D. Beaven, D. D.

Feeling that a word on one of the greatest questions of the present day, one of the grandest works of the Church, would not be out of place on this occasion of general rejoicing, the Rt. Rev. Toastmaster asked Bishop McDevitt who had just spoken so beautifully at the morning service to say only a few words ere his departure on a subject which has always been near to the heart of the Bishop of Portland, and which has been the life work of the present Bishop of Harrisburg, Christian education. As the new Bishop of the Pennsylvanian Capital touched here and there on his favorite theme, one could easily realize how he has accomplished such a magnificent and lasting work during the years he has been in charge of the Catholic schools of Philadelphia.

The sentiments of the diocesan clergy were voiced by the Rt. Rev. Vicar General, Michael C. McDonough and the Rt. Rev. A. A. Hamel both of whom in a few aptly chosen words endeavored to give the Rt. Rev. Bishop a frank and sincere expression of that good will and spirit of mutual assistance which has always characterized the priests laboring in the diocese of Portland. In addition to being privileged to give Bishop Walsh complete assurance that his priests to a man were with him in his noble work, it was also the pleasure of the Rt. Rev. Gentlemen to present a substantial testimonial under the form of a check for \$10,000 together with the best wishes of the Reverend Fathers now laboring in the diocese of Portland, for the continued health and success of their revered and honored Bishop as their chief pastor in the vineyard of the Lord.

The postprandial exercises closed with a feeling response on the part of Bishop Walsh who again and again expressed his heartfelt gratitude and pleasure at the evidences of good will and cooperation which had been accorded him, assuring all present that no matter how hard or trying his duties might be he could always hope to faithfully perform them, and accomplish much, through the ready assistance of his zealous priests and devoted people for the upbuilding of God's kingdom and the triumph of Holy Mother Church.

Tenth Anniversary Sermon

By RT. REV. PHILIP R. McDEVITT, D. D., Bishop of Harrisburg, Pa.

THE EFFECTS UPON THE WORLD OF THE TEACHINGS OF CHRISTIANITY

All power is given to Me in heaven and in earth; going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world.—Matt. XXVIII, 18-20.

In the northern part of the Holy Land is a certain mountain with which must ever be associated one of the most important events in the history of mankind. The name of this historic spot is not mentioned in Holy Scripture, but on its summit there assembled at the bidding of Christ Himself, some time between the Resurrection and the Ascension, the eleven faithful Apostles and more than five hundred disciples. The risen Savior appeared and before all present spoke the words I have just read: "All power is given to Me in heaven and in earth; going therefore teach ye all nations; baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world."

In these words, Christ gave to His chosen ones their commission to teach the whole world. He constituted them "Apostles," messengers sent forth to proclaim all things whatsoever He had taught and had commanded them. In the promise "Behold I am with you all days," Christ clearly indicated that the high office of teaching divine truth was not a personal commission that should cease with the passing away of the

eleven whom He had called from the shores of the Sea of Galilee to be His followers. Such a limitation was excluded by that infinite consuming love which embraced all nations, even to the consummation of the world. The eleven were selected to be the first of a mighty host of leaders and teachers. The authority to teach was to be transmitted to others, who would thereby become empowered to proclaim the doctrines of Christ with the same authority as they enjoyed whom Christ Himself had chosen. This transmission of authority was to continue from generation to generation, and never in the history of the past nineteen centuries have there been wanting duly and divinely authorized teachers, commissioned by Christ, in and through the Apostles to teach, in His name, all nations whatsoever He had commanded, until the end of time. This commission considered in the one who gave it, in those who received it, in the doctrines to be proclaimed, and above all, in its effects upon mankind was among the most momentous ever heard by human ears.

It was Christ, the possessor of all power in heaven and on earth, the Son of God, who spoke the wondrous message. The Apostles, the chosen ones of Christ Himself, received it. The subject matter of the commission embraced all truths necessary for man's eternal life. The effects upon the world have been so pronounced and so conspicuous as to form an almost conclusive argument in themselves of its divine origin.

BEFORE THE COMING OF CHRIST

This morning we would speak of the effects upon the world of the teachings of Christianity. In this consideration we shall not dwell upon an abstruse and abstract problem. We would look at the world as it is today and in contrast to what it was before the coming of Christ. From authoritative historians we shall see the facts as recorded both of the time before the Star of Bethlehem appeared and of the time after nineteen centuries of Christian civilization. In order to form a definite judgment from these historical facts, we would apply to both periods the tests which, as a recent writer (Lyman Abbott) says, ever determine the moral progress of a people. These tests are six: The character of the government; the condition of industry; the provision for education; the social habits; the

status of the family; the nature and the influence of religious institutions.

With these standards of progress before us, let us scrutinize imperial Rome—Rome, the highest product of pagan civilization. "What was its government?" asks the writer. "It was an absolute despotism. The property, liberty, and laws of the people were utterly dependent on the will of the Emperor and his satellites." What were the industrial conditions? "Labor was servile; half the people being slaves, the great proportion of the other half living on the verge of starvation."

"What was the condition of education?" "There was absolutely no provision for the education of the masses of the people and little for that of the higher classes." "What were the social habits?" "Sensual and gluttonous excess in its various forms was the rule. Drunkenness and licentiousness were reduced to an art." What was the status of the family?" "Marriage in the modern sense of the term did not exist; it was purely a social compact, and either husband or wife might dismiss the other at will and with less difficulty than a modern householder experiences in dismissing a domestic servant." "What was the nature and influence of the religious institutions?" "The pagan church did not attempt to improve the moral character of the people."

If we correlate these answers, we can readily and fully understand the appalling story which St. Paul, as well as the pagan chroniclers, tells of the days before the coming of Christ, when crime, injustice, tyranny and oppression were well nigh universal, when even the temples of the gods were the haunts of vice. Into this world of corruption and degradation came, nineteen hundred years ago, the strange and unknown Teacher from the land of God's own choice. Marvellous things were told of His birth, but little was heard of Him for thirty years, save that He was the son of a carpenter, who dwelled in the despised Nazareth of Galilee.

At the age of thirty, He left the retirement of His mountain home and appeared in the cities and towns, and villages of Palestine. From north to south He traveled. He preached on the hillsides, on the seashore, in the cities and in the synagogues. He entered the hovels of the poor and the palaces of the rich. He touched the sick and ailing, and his touch gave them health

and strength. He wept with the afflicted and He raised the dead to life. But more impressive than the miracles which He wrought was the marvelous doctrine which He preached. "He showed that religion was inward, not outward. He unlocked the heart and revealed its secrets. He insisted that rites and ceremonies were subordinate, and temporary and that sincerity and truth and love were chief and permanent. He taught unselfishness, self-sacrifice, unworldliness and broad philanthropy based on human brotherhood, and He taught these things, not in words merely, but in His own life. He showed the value of the present life by revealing its connections with the future life. He exalted the estimate of the human soul by awakening to consciousness its nobler elements and pointing to its destiny of immortality. And, finally, He closed His life, a sacrifice for the race, and established Himself forever as the supreme object of the world's affection, the chief source of its inspiration and the chief object of its faith and hope."

THE WORLD TODAY

For nineteen centuries the personality and the teachings of Christ have been known to mankind. We may look, therefore, and see whether the world today is a better world since the Risen Master commissioned His Apostles "Go teach all nations." Fearlessly we bring forth those six standards, which, it is declared, determine the condition and progress of a people. Before we do so it can readily be admitted that the picture of the world today has its heavy and forbidding shadows.

At this moment mighty nations are waging the war of the ages. Shot and shell are spreading ruin and desolation. The groans of the wounded and dying are rising from the blood stained fields of Europe. The cries of the widow and orphan resound throughout the world. Apparently hate and revenge have possessed the souls of men whose one purpose seems to be the annihilation of those upon whom they look as enemies. In view of the appalling and indescribable riot of blood and destruction, the ever eager enemies of Christ proclaim that Christianity has failed, because it has not stayed this unparalleled outburst of human fury. But my brethren—the condition of the world today—frightful—as it may be, is no reflection upon Christianity. Christianity has not failed. It never

fails. A moral cause fails only when its moral principles fail; but the moral principles of Christianity have not failed. They cannot fail for they are as unchangeable and incorruptible as God Himself, in whose eternal essence they are founded. Furthermore if it be asked why Christianity has neither prevented nor ended this awful conflict—the answer will be found in the consideration of a few elementary but important truths.

First Christianity unfolds her teachings not to perfect beings, whose nature is responsive to the gentle influence of every noble truth, but to men and women whose wills are weak, whose understandings are darkened—and whose natures are inclined to evil. In the next place Christianity relies upon moral and not coercive forces. Christianity appeals—not to slaves but to free men who possess in God's mysterious Providence the marvellous gift of free will,—the power of reflecting or accepting the message of salvation. Hence the awful calamity that has come upon the world is not because Christianity has lost its power, but because man in the perverse use of his free will has refused to follow the teachings of Christ, and has trampled upon the sacred laws of justice and truth. Moreover we should never lose sight of the idea of Divine castigation of evil. This brings before us one of the most tremendous mysteries of God's rule of the world. Almighty God, as a God of justice punishes iniquity; He is a jealous God visiting the sins of the father upon the children; He spares in this respect, neither individuals nor nations, and His Judgments though hidden are never unjust. We may well believe therefore, that, as a consequence of the rejection of the Gospel and of the violation of the laws of God, man has incurred the penalty of wrong doing.

The individual who dares defy God's justice pays the penalty. The nation that violates God's laws—provokes the anger of God. Man may wonder at this manifestation of God's power and at times man may cry out against it, but neither the amazement nor the protest of man can change the fact which the history of humanity reveals. With all the facts in mind, namely that man's nature is inclined to evil; that man's will is free; that Christianity is a moral not a necessary force—that God punishes wrong doing whether of an individual or of a nation—we shall see some explanation of the tragedy of Eu-

rope. What individuals have done to provoke God's justice is known to God alone. What nations have done may be seen by those who read. Look calmly at the history of the nations engaged in the present war. Too often that history reveals a story of injustice, tyranny, and oppression, extending over whole generations. Now, nations, if punished at all as such, must be punished in this world. It may be that the hour of retribution has struck. Our duty is to submit to God's dispensation and to pray that the night of horror may pass and the dawn of peace may soon break upon a suffering world. This war however—will have been a blessing to humanity, if it brings back to all men the vital truth that the Ten Commandments bind nations as well as individuals and that the responsible rulers of a nation can not trample with impunity on the laws of justice and right.

But we should return to the application of the tests which determine the condition and progress of humanity. Beyond question it can be said that whoever scrutinizes in detail the Christian centuries must recognize the overwhelming fact that since the coming of Christ the movement of mankind has ever been upwards and onwards to higher and better things, and that today the world, despite the evil that exists, is in its social, political and religious life on a higher and a broader plane than at any other period of its existence.

The doctrines of Jesus of Nazareth have wrought the transformation. Their saving, regenerating and indisputable power is still at work, and the generations to come will look back upon our time and acknowledge a progress no less pronounced than that which we enjoy over the generations that have gone before us.

Let us now apply to modern times the touchstones of true progress.

What is the character of the government of today? Absolutism is practically dead and constitutional rule is to be found in every Christian country. Without fostering or depending upon any particular form of government, the total influence of Christianity has been steadily exercised in the direction of a fuller assertion and recognition of the rights and the liberty of the individual. What are the industrial conditions? It is only too true that the antipathy between capital and labor is

accentuated by greed, avarice and injustice; that a Socialism unsound in principle and destructive in application is gathering strength because of the widespread discontent with the economic conditions that now prevail. But contrast the present with that past, when half of the labor of pagan Rome was in slavery and the other was on the verge of starvation. The influence of Christianity has brought about the extinction of slavery, and though it is true that, through the selfishness and heartlessness of men, slavery long existed in Christian lands, yet it is undeniable that the final emancipation of human beings from servitude was brought about through the teaching of Christ, "That God is the common Father and that all men are brothers."

How glorious is the history of education, inspired, directed and fostered by Christianity. Today schools, colleges and universities cover every Christian land. In the propagation of knowledge Christianity has made no distinction and the blessing of knowledge has come to the masses no less than to the favored few. In the family life Christianity has been the potent factor for the uplifting of woman, the sanctity of marriage and the sacredness of human life.

While at times stories of the modern luxury and extravagance which are manifested in certain classes of society shock and scandalize the nation, yet we know that those who flaunt their vulgarity, coarseness and grossness before the world have turned away from the restraining, elevating and saving teachings of Christianity.

Not only has Christianity transformed the world in its political, social and intellectual life, but, under the guidance of her Divine Founder, she has made perfect and definite the ideals of faith, hope and charity, which were only dimly the guides of the Gentile races and even of God's chosen people before the coming of Christ.

Christianity has entered deeply into the hearts and souls of men. The faith which she teaches illumines the pathway of man's daily duty. The hope she inspires mounts upwards to a glorious destiny. The charity which forms her very life alone makes this life bearable and renders man's soul glorious with the glory of God Himself.

THE EPISCOPATE

In recounting the glories of Christianity we do but sing the glories of the Catholic Church. The noblest achievement of these nineteen hundred years are the fruits of her endeavor. Through all the centuries she has been the sole legitimate teacher of the doctrines which have permeated and transformed the world. Truly she has been termed by one not of her faith; "The missionary of the nations, the associate of history, the patron of arts and the vanquisher of the sword."

And when we examine the manner and means by which the world has been thus led from darkness to light, we shall find the really potent force has been the episcopate, her Supreme Pontiffs and her Bishops—these who by divine right are the successors to the eleven to whom Christ said on the hill summit of Galilee: "Go, teach all nations. Behold I am with you all days, even to the consummation of the world."

These rulers have been and always must be the specific guardians of the priceless faith of Christ. In them has centered the teaching, the legislative and the executive power of the Church. Upon them has rested the responsibility for the purity and the unity of the faith. Upon them have depended the perpetuation of the priesthood and almost the whole sacramental life of the Church. Through them nations have received and have preserved the teachings of Christianity. Upon them has fallen the brunt of the battle between the demons of darkness and the angels of light.

Thrilling and inspiring is the story of the heroism, the zeal, the labors, the loyalty and the devotion to all that is high and noble of these leaders in Israel. Now it is St. Ignatius, a martyr, pouring forth his life's blood in testimony of Christ. Now a St. Augustine, penitent and scholar, illuminating the world with the light of his glorious intellect.

Now a St. Athanasius, a victim of calumny and persecution, hunted like a wild beast of the forest. Now a St. Patrick, carrying the faith to a people buried in heathenism and paganism. Now a St. Gregory, dying in exile, because of his love of justice and his hatred of iniquity. Now a St. Thomas of Canterbury, ever doing battle against tyranny and ever asserting the right of the Church to govern herself within her own sphere. Now a St. Francis de Sales, drawing to God multi-

tudes by the sweetness and loveliness of his character. Now a Von Ketteler, blazing the way for social and economic reform; now a Lavigerie, stirring the heart of the nations on behalf of the defenseless savages of the Dark Continent; now a Hughes the valiant champion of his faith and race, and no less a patriot than a churchman; now a Manning, the accepted and successful mediator in a bitterly contested struggle between employer and employee.

Thus it has ever been through the centuries.

But among all the achievements of the Episcopate of the Catholic Church none shine with more splendor than the triumphant battles for freedom carried on by the Supreme Bishops, a Gregory VII and an Innocent III, which culminated in the emancipation of the Church and consequently of all religion from the servitude of the Civil power. It is an historian non-Catholic in belief who declares: "Protestant historians are coming more to recognize the splendid services the Papacy rendered to Christendom in rescuing the Church of Christ from the slavish dependence upon the civil power which is seen in the Greek communion and especially in Russia.

"Thus on foundation laid by the great Popes was built that independence of the Church from civil control which is the basis of American religious liberty."—Rev. Robert Ellis Thompson.

An occasion like the present brings to mind the inestimable services which the hierarchy of the Catholic Church has rendered to Christendom and the tremendous responsibility which rests upon every Bishop in carrying out the command of Christ. "Go teach all nations."

On this happy occasion the seriousness of the thought which crowd upon us is intensified when we dwell upon the part which the Catholic Church should take in the spiritual life of this great Republic of the West. In this land blessed by God as few lands are blessed, where the Church is free and independent, no governmental official dares treat her as a department of the civil government or meddle with her administration or strangle her activities.

Because of the untrammelled liberty to carry on her divine mission and to accomplish her eternal destiny, a responsibility rests upon her today in this country mightier than at any other period of her history.

Who may forecast her future, in this mighty democracy, that is demonstrating the wisdom, the power and the stability of a government based on the will of the people and not depending upon the strength of armed legions? Taught by the experience of the past we may say that whenever the leaders in Israel have failed to fulfill the obligations of their divinely imposed mission disaster has swept over the Church. Whenever these commanders exercised a leadership that inspires and guides the great army of priests and people, then the Church of Christ, whether in a republic, an empire or a kingdom, has ever been an agency, mighty in the uplifting of humanity and in the preservation of all that is highest and noblest in human institutions.

But the thought of the responsibility of the Bishop should not make priests and people, unmindful of their own obligations to those who are placed over them by Almighty God. The authority to rule implies the duty to obey, and hence, while the faithful look to their fathers in Christ for inspiration, and guidance, they should proclaim their unqualified obedience to all ecclesiastical authority and pledge their wholesouled loyalty and fidelity to sustain and to make bearable the crushing weight which the solicitude of all the churches places upon his shoulders who sits in the chair of the apostles.

Today we celebrate the tenth anniversary of the consecration of a leader in Israel, the Right Reverend Bishop of this diocese of Portland, who, during the decade just completed of his administration has maintained the noblest traditions of the Episcopal Office. Ten years ago, it was my privilege to give utterance, in this Cathedral to the sentiments which seemed to befit the consecration of a Bishop of the Catholic Church. On that occasion I presumed to voice the congratulations of the priests and people of this diocese to their newly consecrated head. On this happy anniversary I would again express the joyous feelings and cordial felicitations of priests and people and offer my own personal congratulations. I pray this morning that the years still to come may be abundantly fruitful in the accomplishment of good works for God, for Church, and Country.

Acts of the Holy See

THE SACRED CONSISTORIAL CONGREGATION

DECREE ON THE METHOD OF SELECTING BISHOPS IN THE UNITED STATES

The method prevailing in the United States of America for proposing candidates for the Episcopal ministry, known as that of the "terna," although it has gradually been improved by the repeated efforts of the Baltimore Council and by the provisions made by the Holy See, seems no longer to answer fully to the present needs of the Church.

For as things stand at present, when a See becomes vacant, before a terna can be proposed, the diocesan consultors and permanent rectors must first meet, and after them the Bishops of the province, and, in the case of the selection of a Metropolitan, it is the custom to hear also the various Metropolitans.

In a matter of such great importance such precautions are most prudent; but in order to carry them out a considerable period of time is necessary.

But as the question is finally to be submitted to that Church "to which by reason of its more powerful principality all the churches must come," according to the famous phrase of St. Irenaeus, further delay and slowness occurs in making provision for an Episcopal See, the very fundamental law of the Church requiring it. For the Supreme Pontiff can give his verdict only after having examined the matter, dispelled any doubt that may exist, and very frequently after having taken fresh informations.

This requires always and everywhere a suitable period of time, and cannot be at all avoided in the case of the far-distant and widespread republic of the United States of America.

Owing to these causes, the vacancy of dioceses is unduly prolonged, to the hurt of the faithful and the detriment of ecclesiastical discipline and of the condition of the dioceses.

Moreover, it does not seem wise that a matter, than which hardly any other in the Church can be regarded as more important, should be treated in a hurried manner and only under the spur and impulse of necessity; while, on the other hand, seeing that the vacancy of dioceses is certain to occur, even though the time of its occurrence is uncertain, it would be better to provide for it in due season, and to present to the Apostolic See, at least generically, in anticipation the names of those whom the Bishops consider to be worthy and suited for the pastoral charge.

Wherefore, to obviate these and other not unimportant inconveniences to which reference has been made on other occasions, and to proceed more satisfactorily and with great tranquility of mind in a subject of the utmost moment, it has been deemed expedient to lay down a new and more suitable method for proposing to the Apostolic See candidates for the Episcopal office, in accordance with what has already been introduced with profit elsewhere.

The several Bishops of the United States of America were first consulted on this matter, and when it was ascertained that the great majority of them were in favor of the new discipline, and that some of them proposed certain emendations which the Supreme Pontiff, on the advice of the Most Eminent Fathers of this Sacred Congregation, and, as far as was just, allowed, Our Most Holy Lord Pope, Benedict XV. having maturely considered all the circumstances,

Sanctioned, ordained the publication and promulgation by the present decree of the Sacred Consistorial Congregation of this new method of law, according to the following articles for proposing candidates for the Episcopal office:

1. Towards the beginning of Lent next year, 1917, and thereafter every two years, at the same time, the Bishops all and several shall indicate to the Metropolitan the names of one or two priests (*unius vel alterius*) whom they each consider worthy and suited for the Episcopal ministry.

There is nothing to hinder priests of another diocese or even another province from being proposed. But it is required "*sub gravi*" that a person proposed be known personally and by long-continued relations to the person who proposes him.

Together with the name of the candidate they also indicate his age, birthplace, present residence and the principal office held by him.

2. Both Archbishops and Bishops, before deciding on whom they shall propose, shall ask, in the manner prescribed below, the diocesan consultors and permanent rectors to indicate some priest whom they consider before the Lord worthy and fitted beyond others to have the care of the Christian flock committed to him in a diocese.

But (a) this interpellation of the consultors and parish priests is to be made to them not assembled together in a body, but separately to each, and enjoining on each "sub gravi" the obligation of secrecy and of destroying any epistolary correspondence that may take place on the matter.

(b) The Bishops shall not reveal to anybody the advice they have had, except perhaps at the meeting of Bishops, of which later.

3. The Bishops may also interrogate other prudent men, even of the regular clergy, both for the proposal of a candidate and for obtaining information concerning his qualifications, but observing rigorously the rules given above under (a) and (b) of Article 2.

4. The advice obtained in both cases mentioned in Articles 2 and 3 the Bishops may, but are not bound, to follow, and they shall have to render account to God alone in this matter.

To absolutely no other person besides the Archbishop shall the Bishop make known the name or names they propose according to Article 1.

5. The Archbishop, after receiving from the suffragans the names of the candidates, shall add his own; and he shall draw up a list of them in alphabetical order, making no mention of the persons proposing them, and this list he shall transmit to the different suffragans, so that they may be enabled to make the necessary investigations concerning the qualifications of those whom they do not know personally and with certain knowledge.

6. The investigations are to be conducted with the utmost secrecy, as has been said above in Article 3. The Bishops may conceal the reason of their investigations and prudently hide it. Should they fear that the thing is likely to become public, they are to abstain from further inquiries.

7. After Easter, on a day and at a place to be appointed by the Archbishop, all the Bishops of the province are to come together with their Metropolitan for the selection of those who are to be proposed to the Holy See for the Episcopal ministry.

They are to meet without external formalities, as if for a friendly congress, so as not to attract attention, especially from newspapers and periodicals, or stimulate curiosity.

8. At the meeting, after having invoked the Divine assistance, everyone, including the Archbishop, shall swear with his hand on the Holy Gospels to observe secrecy, so that the bond binding all may be the more sacred; and the rules for making the election shall be read.

9. Then one of the Bishops shall be chosen as secretary.

10. After this, an orderly discussion shall take place, so that from among all the names presented the more worthy and suitable shall be selected. The importance of the matter urgently requires that

The discussion be carried on and all things done as if in the very presence of Christ and under His direction, to the exclusion of all human considerations, with discretion and charity for the supreme good of the Church, and exclusively in view of the Divine glory and of the salvation of souls.

The known piety and the religious spirit of all the Prelates certainly require that the subject be treated in this way.

11. The candidates should be of mature but not advanced age, of prudence in conducting affairs which has been proved in the ministerial occupations they have held; of perfectly sound doctrine in a degree out of the common, joined with due devotion to the Apostolic See, and, above all things, distinguished for their good lives and their piety.

Attention also is to be paid to the capacity of the candidate in the administration of property, to the state of his personal affairs, to his natural disposition and to his health. In a word, it is to be seen whether he possess those qualities which are required in an excellent pastor, so that he may be able to rule God's people with profit and edification.

12. When the discussion has been closed by the Archbishop, the scrutiny is to be made according to the following method:

(a) Those who, in the unanimous opinion of the Bishops, as revealed by the discussion, are recognized for one reason or

another as persons to be excluded from the list of those proposed, are not to be voted on; the others, even those most highly approved, shall be submitted to the vote.

(b) The scrutiny is to be made by secret ballot for each one, beginning with the first of the candidates in alphabetical order.

(c) All the Bishops, including the Metropolitan himself, shall be given for each candidate three balls, or pebbles, one black, another white, and the third of some different color. The first shall be the token of approbation, the second of disapprobation, and the third of abstention from voting, whatever the cause.

(d) Each Prelate, beginning with the Archbishop, shall drop into an urn suitably provided the ball which before God, under a grave obligation of conscience, he believes to be the just one for the priest who is being voted on; the other two balls shall be put into another urn similarly provided for the purpose.

(e) When all have voted, the Archbishop, with the assistance of the Secretary Bishop, shall count before all the number of balls, black and white, and write down the result.

13. The voting on all having been concluded, it shall be open to the Bishops, if they like, or if anyone among them asks for it, that of those who have been approved with full votes, or with an equal number of votes, the one to be preferred shall be decided by a fresh scrutiny. The Prelates shall write on slips the name of the candidate they respectively prefer, and put them in the urn, and these shall be examined as is decreed above in Article 11 (e).

14. Although Our Most Holy Lord, when a diocese or archdiocese becomes vacant, reserves to himself to ask timely counsel from the Bishops and Archbishops, either through the Most Reverend Delegate Apostolic

or otherwise, so that he may select the person who seems to be most fitted, among those that have been approved, for governing that diocese; still it will be lawful, nay it will be well, for the Bishops at their meeting to furnish some indications, at least of a generic kind, as for which particular dioceses they consider the candidate best suited—for example, for a small, organized and tranquil diocese or for one of greater importance or for one in which many things have to be organized and created; whether

for a diocese situated in a mild climate and in the plain or one of a different kind, and the like.

15. The Secretary Bishop shall during the discussion carefully note down on the various matters by the different Prelates, what was the conclusion arrived at in the discussion, and finally the result of the first scrutiny, and of the second, if a second has been held, and whatever else of a special nature has been said, according to Article 14.

16. Before the Bishops separate, the report drawn up by the Most Reverend Secretary concerning the names proposed, the qualifications of the candidates, the votes they have obtained, shall be read for approval.

17. A copy of the acts, signed by the Archbishop, the Secretary Bishop and the other Bishops present, shall be sent in the safest way possible to this Congregation by the Apostolic Delegate. The acts themselves shall be kept by the Archbishop in the most secret Archives of the Holy Office, but to be destroyed after a year, or even before, should there be danger of the violation of secrecy.

18. It shall also be lawful for the Bishops, both on the occasion of the proposal of a candidate or on the vacancy of a See, especially one of greater importance, to send letters to this Sacred Congregation or to Our Most Holy Lord himself, making known their mind concerning the qualifications of candidates, either in themselves or in relation to the provision to be made for the See in question.

These presents to be valid, all things to the contrary, even those calling for special mention, notwithstanding, and during the will of the Apostolic See.

Given at Rome, July 25, 1916.

✠ C. CARD. DE LAI,
Episc. Sabinen, Secretary.

✠ THOMAS BOGGIANI,
Archiep. Edessen., Assessor.

The Growth of Catholicism in America

Taking advantage of the celebration of the Eighty-second birthday of the venerable Bishop of Indianapolis, the Rt. Rev. Francis Silas Chatard, D. D., which fell on the 13th of December, "The Indiana Catholic" has this to say on the wonderful development of the Catholic Church in the United States: "In 1884 there were twelve Archepiscopal Sees, to which have since been added those of St. Paul and Dubuque. Episcopal Sees, together with Vicariates Apostolic numbered fifty-nine—in all, seventy-one Sees. At that time, America represented in the College of Cardinals by one member, Cardinal McCloskey. To-day the American Church has three Cardinals; 111 Dioceses, of which fourteen are Archdioces; 120 Archbishops and Bishops and two Bishops of the Rithueniam Greek rite.

"The Apostolic delegation was established in 1893 with Cardinal Satolli as first Apostolic Delegate. Four years later, in 1897, he was succeeded by the present Cardinal Martinelli, who, on being raised to the Cardinalate, was succeeded by Archbishop Falconio in 1902. The present delegate, the fourth in office, was appointed in 1912.

CATHOLIC UNIVERSITY.

"At the Third Plenary Council, the Archbishops and Bishops discussed, for a second time, the question of a National Catholic University. It was decided to establish the same immediately, and Bishop Ireland and Bishop Keane, its first president, were dispatched to Rome to discuss the matter with Leo XIII and to place in his hands the constitution and rules. The Holy Father, having given his consent and approval of the undertaking, appointed the Archbishop of Baltimore perpetual chancellor of the new university. The corner stone was laid on May 24, 1888, and the new Catholic University of America was dedicated and formally opened November 13, 1889.

"In 1884 there were 7,763 churches in the United States. The Catholic directory for this year gives the number of churches at the beginning of 1916 as 14,961. It may be safely said that at the present day the number of churches is double that of thirty-two years ago. But the growth in the number of the clergy is even more remarkable. Balancing the losses through death in the ranks of the clergy with the ordinations during the current year, the total number today is well over 19,000 secular and regular, in 1884 the total number of both was 6,835.

Now Over 16,000,000.

"The late Bishop McQuaid, in a sermon at the Third Plenary Council of Baltimore, estimated the Catholic population of the United States at six and one-half millions. The Catholic directory for this year gives the Catholic population as 16,309,310, which, according to many well versed in Catholic affairs is much too low, for the Catholic population approaches very nearly twenty million souls. Either estimate places our strength at approximately one-fifth of the entire population of the country. If one extreme is too high, the other is too low; so assuming the middle term to be correct, the Catholic population of the United States would be about 18,000,000, or half the entire Christian people of all denominations of the country. It is not a difficult matter to account for this splendid growth, for the same causes and principles of increase have been at work almost throughout the whole history of the Church in America.

"One source of increase during those years has been European immigration, especially from Ireland and Germany. These people came in thousands, annually, bringing with them the faith tried and true, a faith which had been tried in the crucible of suffering and sacrifice; a faith which had become part of them, almost. They were too well accustomed to the sacrifices that had to be made at home for the sake of religion to hesitate when called upon to rally to the support of the same creed here. They gave gladly, and in giving, cemented anew the bond of love and affection that had held them faithful to their Church and faith in their fatherland. Those two peoples were signally blessed above all other European immigrants, in that priests of their own race and tongue accompanied them and zealously min-

istered to their wants in the land of their adoption. The Poles are not to be excepted in this regard, for they, too, gave of their sons to the service of the altar.

THE 'OUGHT-TO-BE's.'

"Immigrants from other nation of Europe have to a certain extent been less fortunate. They came nominally Catholics and as such a good percentage of them has remained. It may be worthy of note that where religion was governmentally supported in Europe, the people of those countries, on coming to America, failed to realize that it was their duty to do individually here what they did through government channels at home, and because the priests asked them to do that duty, they have in numberless instances not only themselves turned their backs on the Church and religion, but have also raised their children devoid of Catholic training. In this way we can account for a great many of the 'ought-to-be Catholics.'

"The Church has grown from without also by the large numbers of converts that have been and are being made annually. This, of course, is due principally to the zeal of the clergy, secular and regular, and the greatly increased numbers of both. But there are other causes at work also. When Father Hecker founded the Paulist Congregation for the avowed purpose of making America Catholic, he laid the foundation of a movement which has flourished to an extent that he could scarcely have foreseen. Others of the regular orders and congregations may have done as much, and perhaps a great deal more, for the cause of religion in America, but the Paulist is primarily a non-Catholic missionary. They have gone into states where the people were not only non-Catholic but rabidly anti-Catholic. If they accomplished nothing else, they at least helped to create a better feeling towards things Catholic.

MISSIONARY WORK.

"They have been helpful in another respect also. Connected with the Catholic University, and with Episcopal sanction and patronage, has sprung up the Apostolic Mission House, under the direction of the Paulist Fathers. In that institution are trained secular priests for the special work of non-Catholic

missions. Many Dioceses of the country have these missionaries of their own. The Paulist and the Diocesan missionaries are referred to in this paper only in so far as they affect the growth of the Church through convert making. They are helping in an especial manner to clear away the mists of misunderstanding of Catholics and the Catholic Church. They are steadily preparing the way for a ripe harvest in God's good time. Even now that harvest is being gathered for the Catholic growth through converts alone is annually in round numbers between 30,000 and 40,000. This, besides being a net gain in souls for the Church, is also a great aid in overcoming prejudices and stifling anti-Catholic bigotry, for most, if not all those converts become in a measure lay missionaries amongst their non-Catholic friends."

OUR AGED PRELATES

Nearly a third of a century has elapsed since that magnificent body of men known as the Fathers of the Third Plenary Council were assembled in the historic cathedral at Baltimore. Of the many who took part in the deliberations fraught with such great moment to the Catholic Church in the United States, only six now remain, namely His Eminence Cardinal Gibbons, their Graces Archbishops Ireland and Keane, and their Lordships, Bishops Chatard, Gallagher and Richter, all of whom are now already in or verging towards the eighties, but all with the exception of Archbishop Keane, are yet in active service and doing yeoman work in the army of the Lord.

Our Fellow Catholics in Mexico

No consolation has yet come to us from the conditions of the Church in Mexico which is still struggling for that measure of freedom which will permit her to accomplish her Divine mission. The specious pretexts held out by the so-called Constitutionalists are without meaning as far as Catholics are concerned and are simply designed to catch the ear of the fairminded but otherwise unwary who have not thus far learned to question the honesty of the freebooters now in control of the unhappy Mexican Republic.

We hear a great deal about privileges and usurpations on the part of the Church, about the necessity of bringing Her to the real purpose of Her existence— all of which might be very fine, did not we Catholics well know that all the high sounding proclamations of Senor Carranza and his de facto Government are as mere sounding brass, intended for the deception of such as aim to be fair and just, but not for practice.

One thing we have to remember is that the Catholic Church in Mexico is not seeking any favors, or anything that is not justly hers. She simply wants justice and an opportunity to accomplish the purpose for which she was established. Replying to certain statements of Louis Cabrera, head of the Mexican Commission, the Archbishop of Yucatan, the Most Rev. Martin Tritscheler y Cordova writing through the columns of the "Outlook" on the actual condition of religion in his unhappy country, thus summed up the very reasonable demands of the Mexican Catholics:

1. We do not ask to have restored the ancient union between the Church and State which was abrogated in the year 1857.
2. We do not intend to attempt to restore "temporal power," as is attributed to us by Senor Cabrera.
3. As an interpreter of the wishes of all Mexican Bishops, which are well known to me, I can state that we do not ask the restoration of the property seized by Juarez from the Church; but, on the contrary, all Mexican Bishops would be ready, upon the request of the Holy See, to relinquish any claims that they

may have in order to avoid any trouble with public authority and bring about a lasting peace to our people and our country.

We do not ask any class privileges or special laws in our favor. On the contrary, we ask only the inalienable right of every man to worship God as his conscience dictates. Our idea of liberty of conscience is the same as that found in the laws of the United States, which give to the individual the privilege to worship in whatsoever church he pleases; the right to educate his children in a public or private school; the choosing of the ministry as a vocation if a man so desires; and a protection for him in his calling as long as he does not violate the laws of the land in which he lives.

We demand that all public officials respect the belief of the clergy and people, of whatsoever denomination they may be, and that as long as the Church is not allowed to interfere in matters of state, so the state will not interfere in ecclesiastical matters.

We demand the right of educating the children of Catholics in Mexico in accordance with our religious belief, and even though the law of the land compels us to contribute to the support of public schools, yet we maintain the right to be permitted to found and support our own private schools where our children may be educated in the religion of their fathers.

RESTORE CHURCH PROPERTY.

We demand the restoration of all the church property of which we were recently deprived, and the right of possessing and holding title to our churches, homes, seminaries, schools, and all other ecclesiastical institutions necessary for the upbuilding of the Church.

In a word, we ask only for liberty and justice—those two great privileges which all lovers of equality demand as the fundamental right of human existence. What American citizen would be content with less?

In conclusion, let me assure Senor Cabrera and his employers that no form of government can be built up in Mexico, or in any other country, that is not grounded upon equal rights to all men. The God of Justice still rules the universe, and the prayers of his exiled Mexican children will some day be heard. The day will come when the Mexican Government, in whosoever hands it may be, will grant liberty of conscience and free-

dom of public worship to all the children of the land. We are willing to forget all the injustice of the past, but we stand steadfast for the principles of Mexico's liberty as laid down in the constitution of 1857.

FRANCIS JOSEPH

The passing of the aged emperor of Austria in the midst of the throes of the great war which he is held to have precipitated, caused scarcely a ripple in the affairs of the world in which he had so long taken a prominent part.

Born August 17, 1830, and called to the throne of the dual kingdom in 1848, his long reign of 68 years must necessarily give him a place in history attained by few, and if the angry passions of the present day prevented his receiving a fair appreciation of that nobility of character which enabled him to triumph over seemingly insurmountable difficulties and personal trials, we are sure that his will eventually do justice to the man so universally beloved by his subject even though of diverse nationalities, to the man whose fidelity to his holy faith and loyalty to the Holy See never permitted him to recognize the results of the unjust warfare waged against the Holy Father by Victor Emmanuel. Francis Joseph's failure to acquiesce on in the spoliation of the Papacy, and his refusal to visit Rome while the head of the Church remained a prisoner, perhaps explains in part Italy's infidelity to her alliance with the Central Powers, and her attacking Austria in her apparent hour of supreme distress.

Dedication of St. Mary's School, Orono

More than three hundred years ago—away back when the red man saluted the rising sun peeping over the Chemo hills, which form today such a picturesque background for the classic village of Orono, and which reflect its rays on the opposite banks of the Penobscot, with its wooded heights and cultivated fields, choice setting for St. Mary's school—tradition has it that the Missionary fathers, who entered Frenchman's Bay, sailed up the majestic Penobscot and preached the word of God to the aboriginal tribes on those sloping banks on which today nestles the above beautiful village.

I have no doubt that they pitched their tents somewhere around where the dedicatory exercises of St. Mary's school took place the 12th of last November (although some will have it that they never came further north than the present site of Bangor), and that they offered up prayers and sacrifice for the conversion of the Tarratines long before the Huguenot crossed the seas or Pilgrim fathers stepped on Plymouth Rock.

Sunday, the 12th of November, witnessed the completion of a parish where Father Bapst, of saintly and heroic memory, said Mass in 1848, in the parlor of a little house—still standing—for the few Catholics who then resided here.

For over twenty years he saw to the spiritual welfare of the little flock until 1869 when a small church was built, and dedicated the same year by Bishop Bacon, the first Catholic Bishop of Portland. For fourteen years priests from Old Town saw to the needs of the people, and in 1883, Orono was made an independent parish with the Rev. Henry Haymaker as first pastor. In 1888 he was succeeded by the Rev. Edmund Genereux, and he again, in 1899, by the present incumbent, the Rev. J. M. Harrington—who, when he took the reins of government in his hands, looked upon a church property valued only at \$4,000.00. Today there is a complete parish with rectory, convent, church, school and gymnasium, valued at \$150,000.00, and

all this has been accomplished through the generosity of struggling mill operatives and the organized societies of the parish. No wonder then, that strangers and visiting guests were astounded when they looked, for the first time last November, upon the magnificent church property and its surroundings, and upon the beautiful new school, unique in architectural design and unsurpassed by any in New England, for structural solidity and splendor of appearance.

For some time, there has been opposition to Catholic aggrandizement in Orono, and in particular against the new St. Mary's school just dedicated to "God and Country." But the more opposition there was, the more energy on the part of the Catholics was manifested; success crowned their efforts of labor, and to-day, Orono for its size—only sixteen hundred Catholics—stands unrivaled, for its accumulation of church property, in this western continent.

And so, on November 12th of this year, dignitaries of the church and State, invited guests and a large gathering of representative people, from various cities and towns of the state, were assembled to show their appreciation of work accomplished and to assist at the formal dedication of the school with impressive ceremony, patriotic hymns and inspiring oratory.

At 3.00 P. M., the dedicatory exercises took place. Three hundred and eighty-five school children marched in a procession from the church to the school entrance, headed by cross-bearer and acolytes, and followed by the local and visiting clergy, the Rt. Rev. Louis Sebastian Walsh, D. D., Bishop of Portland, and invited guests, while the big bell on the tower above, sounding over valley and hill, pealed forth benedictions on the assembled multitude.

The exterior ceremony of the blessing of the school was begun by the Right Reverend Bishop, assisted by the clergy, and then the procession entered the school where the prayers were continued, the Bishop invoking the blessing of God upon the teachers, pupils and school exercises, at the end sprinkling the building with holy water and placing on the wall thereof, the symbol of man's redemption, to be always kept before the eyes of the scholars studying in a school raised "for God and Country."

The spacious school hall was quickly filled by the throng that had assembled, whilst upon the platform were seated the Right

Reverend Bishop, the Rev. John M. Harrington, of St. Mary's, Orono; the Rev. Jeremiah McCarthy, St. Mary's, Bangor; the Rev. Patrick J. Garrity, St. John's, Bangor; the Rev. Eugene Gauthier, St. Joseph's, Old Town; the Rev. Matthew W. Reilly, St. Teresa's, South Brewer; the Rev. James J. Rice, South Brewer; the Hon. John A. Peters, of Ellsworth, representative in Congress for the third district; Hon. F. E. Guernsey, of Dover, representative in Congress for the fourth district; Hon. John F. Woodman, Mayor of Bangor; Judge Charles J. Dunn, of Orono; Hon. E. C. Ryder, of Bangor; William D. Fuller, District Superintendent of Schools; J. Edward Sullivan, State Auditor; Professors G. W. Stephens, Thomas W. Sheehan, B. O. McAnney and William Jarrett, of the University of Maine; Postmaster T. H. Parody, of Orono, Superintendent T. B. Palmer of the Orono Pulp and Paper Co.; Superintendent John H. Stinchfield, of the International Paper Co.; P. J. Byrnes, of Bangor; John Francis Sprague, Dover, of Sprague's Journal of Maine History; Louis Crane and the selectmen of Orono; officers of the local council of the Knights of Columbus, and several others.

The Rev. Father Harrington presided and, after a selection by the orchestra, he welcomed the guests and people saying:—

"Gentlemen:—You have been invited to participate in the official dedication of this school, raised, as the inscription over its portals proclaims, 'For God and Country'."

"'For God'—because religion, truth and sound morals will be impressed upon the minds of its pupils, and 'for Country'—because they will receive that secular knowledge, which, with religion, goes to make a good citizen.

"Besides, as one passes by, three objects will attract his attention. The cross, the emblem of man's redemption, surmounting the parapet, silently teaching all who pass, that God holds first place in this school. The flag, with its silken folds, which has never known defeat, high above the balustrade, proclaiming to all, that patriotism has a place, second only to the cross, within these walls; and the angel with uplifted hand pointing heavenward and speaking to the children—with no uncertain voice—that earth is not their goal.

"Such is the school, gentlemen,—'for God and Country'—that you have come here today to dedicate with ritual, song and

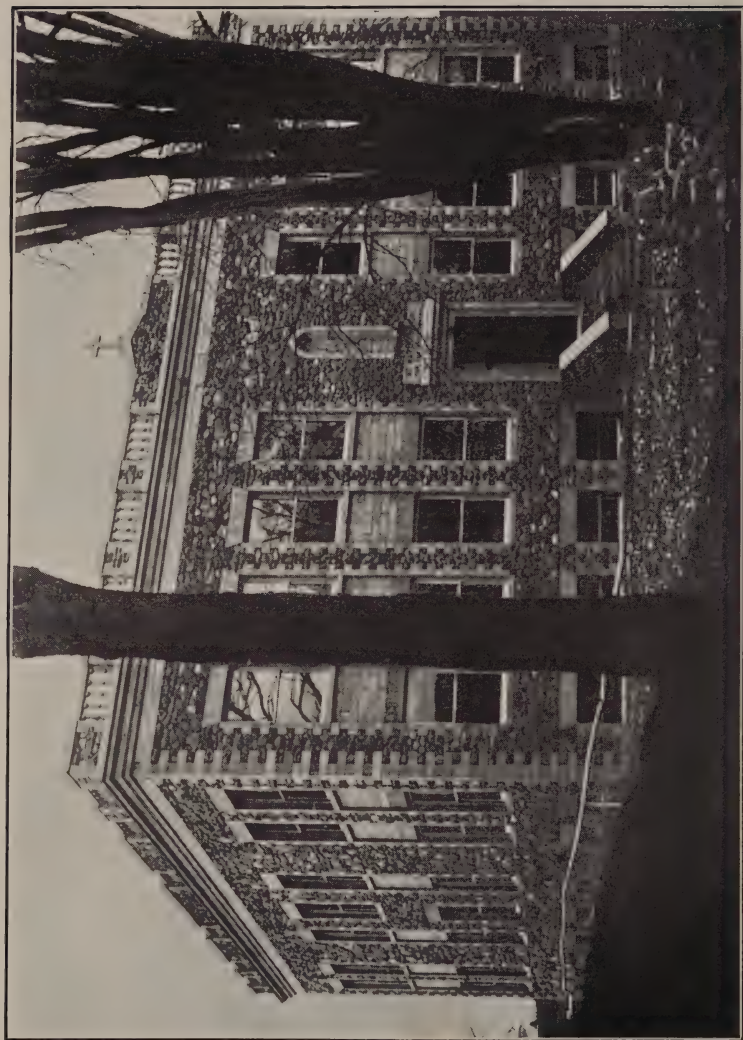
oratory. I thank you for your distinguished presence and, in the name of St. Mary's parishioners, I bid you welcome."

The children sang "America the Beautiful" with orchestral accompaniment, and then Father Harrington, in introducing the first speaker, Congressman Peters, said:—

"We have with us this afternoon a gentleman of national repute, who has faithfully served his country in her legislative halls, who has been heard on many a public platform, impressing all with his simple eloquence; a worthy son of the state, a namesake and nephew of the greatest jurist this state has ever produced, a broad-minded gentleman, though he does hail from Ellsworth, and a friend of education. I will ask him to speak on 'Our Government'."

Congressman Peters on rising was cordially received, and spoke substantially as follows:—

"It gives me great pleasure at being present, and in sharing the enthusiasm which pervades the occasion." He quoted with genuine approval the beneficent provision of the laws of Maine "which makes it the high and solemn duty upon the presidents and professors of colleges, the preceptors of academies and all other teachers of youth in both public and private institutions to impress upon the minds of the pupils committed to their care and instruction, the principles of morality and justice, a sacred regard for truth, love of country and humanity; sobriety, industry and frugality; chastity, moderation and temperance and all those other virtues which ornament human society, and lead those under their care into a particular understanding of the tendency of such virtues to preserve and perfect a republican Constitution; secure the blessings of liberty, and promote their future happiness." He dwelt upon the necessity of education as essential to the highest and best citizenship and pointed with unfeigned pride "to the wonderful manifestation of self control exhibited by the people of the United States following the result, then yet doubtful, of the recent national election." "Just about as many persons," said he, "voted for one of the presidential candidates as voted for the other. Almost a week has elapsed since the day of election, and we are not yet definitely advised, even by unofficial count, as to which ticket won. The people maintain their accustomed composure and follow their usual vocations. There is no undue excitement; one question,



New Parochial School, Orono, Maine The Rev. John M. Harrington, Pastor.

only, is asked,—‘What is the fact and what is the law?’ When that shall be known, we will govern ourselves accordingly and recognize each other as fellow-citizens of the common country, each with equal political rights.”

His Excellency, the Governor, was to speak on “Our State,” but he was unexpectedly and suddenly detained from being present, and the Reverend Chairman, with apologies, called upon Congressman Guernsey, who was on the platform, as one who, albeit previous notice had not been given to him, would respond for His Excellency, the Governor.

The Congressman was happy and ready. He briefly traced the history and development of Maine from its earliest days. “The school-house and church” said he, “came together. In the little red school-house on the hill, through secular days, and, on other days beneath the pointed spire of the church, which stood alongside it, the men of Maine were educated. And what a list of names of men, than who no better have inhabited our country,—the Hamlins, the Washburns, the Fessendens, Colburns, Spragues; the Kings, the Morrells, the Peters; Blaine, Hale, Frye, Reed, Dingley, Boutelle; the Fullers, Emerys and all others—of those galaxies of statesmen and jurists and substantial citizens who adorned the commonwealth with their genius.”

After the children had sung “Columbia, the Gem of the Ocean,” Father Harrington said: “We are also favored this afternoon with a representative from the great store-house of learning of the state—the University of Maine, which has students from nearly every state in the Union and which is known from sea to sea because of the able men it has turned out and of the able professors at its helm. It ranks high among the great institutions of learning in America, and I have the pleasure of calling upon Professor George W. Stephens for some remarks on “Our Higher Institutions.”

The professor was warmly received and warmly appreciated, and spoke as follows:—

“We are met here to dedicate St. Mary’s school, handsome and well-appointed, as a seat of cultivation of the higher qualities of mind and heart of these boys and girls. It is fitting on any such occasion to indicate the present meaning and significance of other phases of education; and it is for me to say a

few words regarding the place in our educational and social life occupied by our higher institutions of learning.

"In a large sense it is the function of our educational system to fit our young people for the business of life. It is interesting to recall that colleges and universities in the United States were begun for the purpose of training young men for the then three most important callings recognized,— the ministry, the law, and the medical profession. It was only after many years and as a result of large effort that the idea became widely established that there were other businesses for which young people might very well be trained and equipped by and in American colleges. Accordingly, we see the establishment from time to time of departments or colleges intended to afford training for farming, and for the technical and mechanical arts. Latterly, schools of Business or Commerce have been brought into being for the purpose of giving special preparation to young men and women for directing business and commercial affairs. Colleges of Journalism and Schools of Philanthropy and Social Service are interesting and significant manifestations of the prevalent idea of the need of providing direct training in higher institutions for all legitimate and socially valuable occupations. We may well believe that the present trend will be continued and further emphasized indefinitely.

"It is especially important in these present days, when we have such impressive manifestations of conflict and clash among men, of the unrest and dissatisfaction among large classes within all nations, to make available to all young people everywhere opportunities for obtaining a clearer vision of social opportunities and obligations, for seeing more clearly through the tangles and complexities of industrial and social relationships, in order that we all may perceive more certainly the reality of equity and justice. Our life and civilization are becoming more complex, more involved as the years come and go, and consequently a larger ability is being demanded on the part of all of us to occupy our proper place and perform our proper service in social relations. It must be increasingly the duty of our higher institutions of learning everywhere to push back from all men the horizon of ignorance, to blow away the mist and fog that obscure the realities of our common life."

Bishop Walsh was next introduced by the Reverend Chairman, who said:—

"Last, though not least, we are honored this evening with the presence of one representing the highest ecclesiastical authority in the state; a successor of the Apostles and consequently a member of the Hierarchy whose genealogy goes back to the dawn of Christianity. One who has consecrated a notable part of his life to education, and now governs spiritually the vast state of Maine. I have the honor to ask the Right Reverend Bishop of Portland to speak to us on 'Our Schools'."

The Right Reverend Bishop, on coming forward, received an ovation, and during his scholarly discourse he was frequently applauded. It made a strong impression on all present, and it has been the topic of conversation in the mills, stores and by the firesides many times since.

At the close, the entire assemblage, standing, sang the hymn "Holy God We Praise Thy Name."

At six o'clock, the invited guests were entertained at a banquet served in the dining room of the school building, by Mrs. Fred Weeks, of Orono, assisted by the women of St. Mary's parish, and the excellence of the menu was highly commented on by all as a credit to the culinary proficiency of the women of St. Mary's.

After the dinner the Right Reverend Bishop publicly thanked those who got it up and in particular the chief,—Mrs. Weeks.

Sunday, November 12th, will be long remembered by the people of Orono.

The above school is in charge of the Sisters of Mercy, who, as a teaching community, are not excelled by any in the State. All, in Orono, are high grade teachers and are assisted, for the time being by a staff of lay instructors. The opening day, saw 340 pupils enter its doors, and the day of its dedication, one month later, 385 children took part in the dedicatory exercises—practically every child in the parish except those who attend the last three years' High school grades. The sisters are beloved by the children, and it would be a dire calamity should they ever be obliged to leave from lack of support.

"ORONO."

The Catholic Church in Belfast

The history of the Catholic Church in Belfast, from that day when her children came to help clear away the primeval forests and rear their humble homes on the beautiful shore of Penobscot Bay, to that moment when the generosity of the late William S. Brannagan made it possible for them to assemble for religious worship in a house dedicated to the service of the Lord, was not unlike that of the many pioneer settlements then coming into existence here and there along our State's rock bound coast.

Just when the first Catholic family, or the first children of the Church came to Belfast we are unable to determine, but it seems clear that this favored spot knew the footsteps of the Catholic priest perchance long before the coming of the European colonists to Maine. We have of course to remember that the Catholic Church had taken root in our soil years before the pilgrims landed on the rock at Plymouth. As early perhaps as 1556, to say nothing of the possible visits of the Northmen, the Franciscan father, André Thevet had already feasted his eyes on the beauties of the Penobscot and had perchance trodden the very spot which Belfast today calls her own. Knowing the habits of the great race which once claimed domain over these surrounding lands and waters, one has only to wander up and down the banks of the winding Passagassawakeag, "the great clam, clear or shallow water place," and recall the days when the numerous children of the historic Algonquin tribe must have come here as they did to other favored nooks, to feast and recreate during the passing of summer seasons, to realize that in due time also came the black robed priest to teach them something real about the mysteries of that happy hunting ground which they fondly believed was to be theirs, once the trials and privations of their precarious existence has passed, and they had changed the present for the eternal. Here the gushing springs, the unpolluted waters, the fruitful clam beds, the excellent fishing and hunting grounds must have allured the Indian brave fresh from the pleasures and triumphs of the

inland chase; here perhaps in 1604, Champlain, the Catholic explorer, moored his 'pattache' to tarry for a time, ere he continued his cruise of exploration along the shores of Maine; to this spot perchance came the Jesuit Biard in November, 1611, ere he landed at Pentagoet; to this spot we may be sure the humble Capuchins missionaries, Leo of Paris, Cosmas de Mante and many others whose names are illustrious in our early history, often came to mingle with the natives, to teach them something of their duties towards their creator. In fact we may therefore assume that the site which Belfast now occupies together with its vicinity was in no sense unknown to the Church during her stay at Pentagoet, from that November day, 1611, when the first mass was offered, to that hour in the early years of 1700 when she was for a time, obliged to take her departure from scenes already hallowed by the sacrificing labors of her heroic children.

Coming to the years when the threads of Catholic missionary endeavors were again taken up along our coast and river courses, we find evidences that Belfast was not forgotten, and that the children of the Church though living in exile were now and then favored with a visit from their beloved father in Christ.

Permanently settled as we are told by Williamson in 1770 by a band of settlers from Londonderry, N. H., but originally from the North of Ireland, even though many could justly claim a Scotch ancestry, one need not be surprised at names from an early date which would bespeak a purely Celtic origin, and possibly membership in the Catholic Church.

Speaking of Belfast as it appeared in 1802, Judge Crosby in giving his reminiscences some forty years later says: "There were within its present limits only five old framed houses, some log houses, one old store, and two old meeting-houses; and a few rods north of it on my present farm, five Indian wigwams. But there were ten new stores and houses going up, and in part finished. There was not a rod of stone wall nor a rod of highway made on this side of the bay. The appearance of the whole was that of a dilapidated forest, covered with stumps and prostrate hemlocks, and other logs. The forest was then standing entire on the west side of Wilson's hill, and the people were then cutting off the cord-wood. The land on this side of

the hill, and between it and the village had been burnt over the year before. The site of my dwelling place was hardly visible from the beach; and my office opposite Phenix Row, was erected in the midst of large hemlock logs and stumps. The country west was one continuous, beautiful even sheet of forest, with a few here and there scattering openings. The roads into the country were only bushed out and partly causewayed, and travelling intercourse with the shore settlers was principally in open boats, with Castine and the islands entirely so."

Such was the Belfast which Father Cheverus visited in the early days of July, 1798, while on his journey from Old Town to Bristol and New Castle. His letters at hand do not indicate that he then found any Catholics in the town, for the reason that they were written from Old Town and Penobscot and simply state that it was his intention to go in a canoe to Belfast, and "then go on horse back by the post road," a route which would have taken him through the towns of Lincolnville and Waldoboro on his way to New Castle. That the same illustrious churchman often passed over this road that was then "only bushed out and partly causewayed," during his long stay both as a priest and a Bishop on the Maine Catholic missions, is certain, and if we accept the possible visits of the early missionaries to the Indian tribes of our State, Father Cheverus was the first priest to walk the streets of this old seaside city, as it was his privilege as first Bishop of Boston to visit time and again the Catholic aborigines as well as the few European Catholics, principally Irish, then settling in our busy maritime towns. He does not however give us to understand that he found any in Belfast, a fact which while not proving that there were none in the place at this early date, would simply indicate the good priest in his busy life hardly thought it necessary to record the name of every Catholic family that he chanced to meet during his long and toilsome journeys through our State.

Passing from the times of Cheverus to the days of Bishop Fenwick we get our first positive information as to the existence of a Catholic population in Belfast. It was in July, 1827, that the 2nd Bishop of Boston set out on his first Pastoral visit to this distant portion of his vast diocese which then embraced all the New England states. Leaving Boston on the 10th of July by steamer for Portland, whence he journeyed to

Eastport where he spent a few days among the ever faithful Passamaquoddys, the Bishop officiated in their little church on the Sunday following his arrival at Eastport, and gave an instruction which was communicated by an interpreter to the assembled tribe, then another for the benefit of the many non-Catholics who were anxious to see and hear the Catholic Bishop. At this time there was a regular boat service between Eastport and Portland which touched at Belfast, and as the Bishop remained apparently several days at Eastport following his Sunday service, as Shea tells us, "saying mass, confirming, and visiting the sick," we are led to believe that he must have taken the boat leaving the above mentioned town on Friday afternoon. This steamer which was called the "Patent" coming by way of the Cranberry Isles and Castine was due in Belfast on Saturday afternoon. Did the Bishop spend the following Sunday at Belfast? Shea in his "History of the Catholic Church in the United States" would seem to answer yes, for in Vol. III, p. 150, after giving most interesting details of the Bishop's visit in Belfast, the author expressly states that the Bishop "then proceeded to Indian Old Town by way of Bangor," where he evidently spent the following Sunday.

To take up in detail Bishop Fenwick's first visit to Belfast on the supposition that he arrived in the town on Saturday afternoon. After having selected his hotel, and there were several in Belfast at this time, the most natural query for the Bishop to make of his host was, "Do you know whether there are any Catholics in town or not?" receiving a negative reply, the Apostolic Fenwick decided to investigate for himself. A journey to the lower part of the town along the water's edge, brought no results. Returning to the hotel for the recitation of the Divine office and dinner, the Bishop directed his footsteps towards the upper part of the town, and had not gone far ere he met a lady carrying a small child in her arms. Something about her seemed to appeal to the Catholic shepherd in search of his wandering flock. That mutual recognition, that expressive bond of sympathy which not unfrequently leads us to half suspect the truth of our suspicions, led Bishop Fenwick to ask the woman to excuse him, but to kindly tell him at the same time if she were a Catholic. The question had perhaps often been asked of her before, and she might well hesitate in

giving a direct answer to one who had approached her as a perfect stranger, but about whom nevertheless there appeared much to assure her that his motives were the best. An affirmative answer led the Bishop to ask her whither she was going. "To call at Mr. McGann's," was the ready reply. Requested by the Bishop to show him the way to this family she demurred, until finally reassured that the stranger meant no harm, but simply wished an opportunity to give the Catholics a little good advice on the Sabbath day, she pointed the way to a house down near the wharves. "I immediately went thither," continues Bishop Fenwick in his memoirs. "On entering a room of this house, I beheld on every side but objects of poverty and wretchedness, a sick woman groaning in a corner of the room, two other women with very poor clothes, seated on the floor, eight or ten children bunched around and only one man, and he also poorly clad. I soon learned from him that he and another had just arrived at Belfast with their families, that they had been able to get but little work since their arrival, that almost all of them had been, and some of them were, still sick, and that they were all perishing for the want of the necessities of life. Seeing so much misery, I immediately informed him who I was, gave him money, and directed him to go without delay and purchase tea, sugar, bread, butter and milk, if he could find it at that hour of the day, and afterwards I should enable him to procure other provisions. As he went out I called him to purchase some gingerbread for the children who appeared very hungry. After this I approached the bed where the poor sick woman lay, and spoke to her in a manner suited to her circumstances, and at the same time informed her that I should leave her and return in a couple of hours, to hear her confession as well as the confessions of all the others in the house. The poor woman was greatly overjoyed, and with abundance of tears expressed gratitude to God for having sent her a priest at so critical a time in a foreign land. In a short time the man returned with the tea, sugar, and other things sent for. I caused the tea to be immediately prepared and given to the sick woman. I next distributed the gingerbread among the children. A total change immediately ensued. Gloom and almost despair were succeeded by joy and hope. I then acquainted them with the nature of the country into which they had just arrived, the

favorable prospects it held out to the sober and industrious, and concluded by observing to them, that in my opinion Whitefield would be a far more suitable country for them, as a number of their countrymen had already taken farms there and were doing well. I requested them as I was about to withdraw to give notice to other Catholics who might be in town, that I should return in a couple of hours to this house for the purpose of giving them an opportunity of going to their confessions, 'for' added I, 'it is important you should make a good beginning in this country of your adoption, and besides you know not when you may enjoy another opportunity of seeing a priest.'

"About this time the woman whom I had met in the upper part of the town came in. As soon as she had entered and seated herself, staring all the time wildly at me, 'there,' said I jokingly, 'is an Irish woman and a Catholic, who when asked by a stranger to show the way to a friend's house, refused to do it. She cannot be a true born Catholic.' 'And surely it was because I thought it was no good you were after,' she replied, continuing to gaze around. 'Whist! Whist!' said one of the women present, 'mind it is to the Bishop you are speaking all this while.' I could not forbear laughing at the peculiar tone in which this was expressed, in which they all joined. The poor woman seemed much disconcerted for a while, but when I assured her that I viewed her conduct on that occasion as an act of prudence on her part, and that I commended her for it, she soon recovered her spirits. 'No, no,' said she, 'it is not for the likes of me to behave amiss to my own clergy when I know them.'

"Upon this I left the room and returned to the hotel greatly pleased with the discovery I had made. After an interval of two hours or thereabouts, I returned according to promise to McGann's, where I found a pretty good number assembled. I gave them an exhortation and afterwards heard all their confessions. In conclusion I recommended to them to be particularly careful about their conduct, attentive to the duty which they owed to God and observant of His holy law. At parting I gave them more money to supply their more pressing necessities, and was particularly happy to see the good effects the tea had already produced upon the sick woman, for she was soon able

to move about a little and exhibited in her appearance a great alteration for the better. I gave them all my blessing, took leave of them and departed."

Bishop Fenwick had on this occasion discovered the nucleus of the future Catholic Church of Belfast. Though poor and neglected strangers in a foreign land, they were of that race, and quality, which has been the very backbone of the Church in Maine from the years of the first Bishop of Baltimore down to the days of the present zealous occupant of the See of Portland. Just how long they had then been in Belfast is not clear. The town had however long before this date, 1827, become a commercial center with regular sailing packets to Boston and the neighboring settlements. For years even the British maritime province had sent their vessels to Belfast and it was not uncommon to see several of them at anchor in the harbor or lying at the wharfs. In Williamson's history of Belfast, Vol. 1, p. 589, we read: "In a single week of July, 1820, four vessels arrived from the British provinces; one of them bringing forty Irish passengers." Catholic Irish emigrants were then landing in large numbers at St. John, N. B., many of whom were already following the trails up through our State, destined to settle here and there as the case may have been, not a few to lose eventually through isolation and lack of practice the faith which had been theirs for many a generation. That most if not all of these Irish emigrants arriving in Belfast on this occasion mentioned by Mr. Williamson, were Catholics would seem reasonable. That many of them drifted into the neighboring towns to clear their little piece of land, rear their humble home, and generally numerous family seems certain. That we find today so many families in the farming towns of Waldo county, bearing names of unmistakable Irish origin, families that can claim an honorable position among the older settlers is largely due to the almost constant influx of emigration that came from Ireland to St. John, thence direct to Belfast. To have followed them one by one as they drifted from one town to another, would have been an almost super-human task, when we remember that the roads of this early day had just been bushed out, or were simply paths through the virgin forest from which one might easily wander.

Bishop Fenwick did not however forget the little band he had thus fortunately discovered on his visit to Belfast in July, 1827. On his return from Old Town and Bangor, though well nigh worn out with fatigue and privation he taxed his strength still more to visit the Catholic Irish colonies of Whitefield and Newcastle where he evidently arranged with the Rev. Dennis Ryan to minister to the needs of the few Catholics then at Belfast. Just how soon Father Ryan was able to visit his countrymen and fellow Catholics in Belfast, we do not know. That he could do so regularly and without too great difficulty would seem certain for a stage route from Wiscasset through Palermo to Belfast had already been in existence more than ten years when he must have made his first visit to his new mission on Penobscot Bay.

Tradition would seem to indicate that his first services were held in the Sweeney home which stood just below Crosby's hill in the square where the Post Office now stands, and that the Catholics continued to gather here for several years whenever Father Ryan was able to visit them. This old time tradition is borne out by the fact that as a rule the first place of service in all our Catholic parishes has been within the sheltering walls of some early Catholic home where the toil worn priest was given hospitality and the few Catholic neighbors gathered about the improvised altar whence the bread of life was for a time administered.

A few years following Father Ryan's first visit to this now prosperous town, there came to Belfast, a young Irishman, destined because of the integrity and frugality of his life, his love and fidelity to the tenets of his holy faith, to be identified in a very substantial way with the progress of the Church in the town of his adoption. It was probably about 1835 that this young man, William S. Brannagan came to Belfast. Arriving in America at the age of 18, having enjoyed the advantages of a fairly liberal education before leaving his native land, the experience gained by a stay of about ten years in Philadelphia and Boston at once gave him an advantage among his fellow Catholics which he always used for their betterment both as citizens and members of the Church. A willing worker when it was a question of advancing the interests of religion, the various priests whose lot it was to visit the Catholics of Belfast

always found Mr. Brannagan ready to give all possible aid to their work, so that we naturally find him looking after the place of worship, catechetical exercises, and in general keeping the absent pastor in touch with the necessities of the mission.

The Sweeney house proving inadequate, Washington Hall just across High Street from Phenix Row was rented for Catholic services. Our people were here visited by the Whitefield priests, the Rev. Fathers Ryan, O'Bryne, Caraher, and O'Reilly until about 1850 when the Jesuit Fathers Moore and Bapst took charge of their religious destinies, having with them as assistants during their pastorate of about ten years, Fathers De Nekere, Force, Vigilanti, Pacciarini, Kenedy, Ciampi, and Vetromile, all members of the Society of Jesus. Under the guidance of the Jesuit Fathers, Mr. Brannagan arranged a small building on Primrose Street for Catholic Church purposes. This in all probability was the new church mentioned in the Catholic Directory for 1852, and which continued in use until about 1870 when it was sold by Mr. Brannagan, who had always retained possession of the building which according to traditions still retained by the older members of the Belfast congregation was never large enough for all those who wished to assist at mass, many being obliged to remain outside, kneeling on the grass in summer while following the holy Sacrifice.

The Jesuit Fathers were replaced in 1860 by the Rev. Michael Carraher, who at the same time had charge of the Catholics living in Ellsworth, Bucksport, Winterport, and Frankfort. When the Ellsworth parish was established the priests stationed in that city extended their labors as far as Belfast, where we still find remembrances of Fathers Madden, Durnin, Imasso, O'Keefe, Herbert and Coffee. From 1870 to 1877 when a parish was established at Winterport, Belfast was attended from Rockland, in turn by Fathers M. C. O'Brien, L'Hiver, McSweeney, and Peterson. While the mission was under the care of the late Vicar-General of the Diocese of Portland, the Very Rev. Michael C. O'Brien, a move was made towards the erection of a church, brought about undoubtedly by the fact that the little building on Primrose Street was much too small for the large number of Catholics then in Belfast. Sufficient funds to justify the undertaking were pledged, and the hopes of the people would have been realized had not Father O'Brien's

pastorate at Rockland come to a close, and exigencies of the times, necessitated his returning to the subscribers whatever funds that had been collected for this worthy purpose.

On the erection of the parish at Winterport in 1877, and the appointment of the present Rector of St. Mary's, Bangor, The Rev. Jeremiah McCarthy as the first resident pastor, the mission at Belfast was transferred from the care of the parish at Rockland to that of the new parish at Winterport. Father McCarthy and his successors in the pastorate at Winterport continued to respond to the needs of the Belfast Catholics until the erection of a separate parish at Belfast in the spring of 1894 when the Rev. Maurice O'Brien was appointed first resident pastor.

Sunday, October 7th, 1877, while Father McCarthy was in charge of the mission, the first recorded Confirmation took place. Under date of Thursday, Oct. 11, 1877, we read in *The Progressive Age*: "Bishop Healy, Catholic of Portland, assisted by Father Murphy of Bangor, and Father McCarthy, administered the rite of Confirmation of that Church, at Hayford's Hall, Sunday morning. Between thirty and forty were confirmed." Catholic services had been regularly held in Johnson's hall on High Street since the temporary chapel on Primrose Street had been closed, but as larger quarters were deemed necessary for this occasion when many of the town's people might wish to attend, the Opera House was secured, a move which was amply justified by the numerous audience which was much edified by the eloquent sermon preached by Bishop Healy, who was then at his best.

The good body of Catholics then in Belfast, encouraged Father McCarthy to take up the matter of building a church, which as stated above had already been broached while the late Very Rev. Michael C. O'Brien was in charge of the little congregation. A year following Bishop Healy's visit, the question was taken up with the result that the site of the present church was purchased by Mr. Brannagan from Mary A. Hall, November 22, the consideration given being four hundred and twenty-five dollars. In the *Republican Journal* under date, Thursday, November 28, 1878 we read: "The Catholics of this city, who have become quite a large body, are making quite a strong effort for a building in which to conduct their worship, and

one which bids fair to succeed. They last week purchased of Mr. Joseph F. Hall, a lot on Court Street, adjoining that of Thomas Limeburner. The lot contains one-eighth of an acre and is well adapted for the purpose. The intention is to erect, at a cost of about \$10,000, a building that shall be a credit to the society, and an ornament to the location. A large sum has already been pledged for the purpose, a portion by wealthy Catholics of other places. The land is the donation of Mr. W. S. Brannagan, for many years a prominent Catholic citizen of Belfast. If a like liberal spirit shall be exhibited, the edifice may be completed the coming year." That these promising plans miscarried, was no fault of Father McCarthy who had given his best efforts to the great undertaking of providing a Church edifice for the good Catholic people of Belfast. The opportune moment had not yet arrived, when their fondest hopes would be realized.

In the fall of 1879, Father McCarthy was transferred to Gardiner, and the Rev. John Duddy, assistant priest at St. John's church, Bangor, was named to succeed him in the Winterport parish. Beginning his labors in Belfast on the third Sunday of October, 1879, Father Duddy continued in the performance of his parochial duties, until his transfer in November, 1882, to Great Falls, N. H., his successor at Winterport, being the Rev. Richard W. Phelan, who had for some time been assistant to that well known pioneer priest of the Church in New Hampshire, the Rev. William McDonald. Taking up his work in Belfast on the third Sunday of November, 1882, Father Phelan continued to celebrate mass in Johnson's Hall until July, 1885, when the place of worship was changed as we note from the Republican Journal under date Thursday, July 16, 1885: "Catholic Church, over High School building, Church Street supplied by Rev. Father Phelan, Winterport. Service the fourth Sunday in every month."

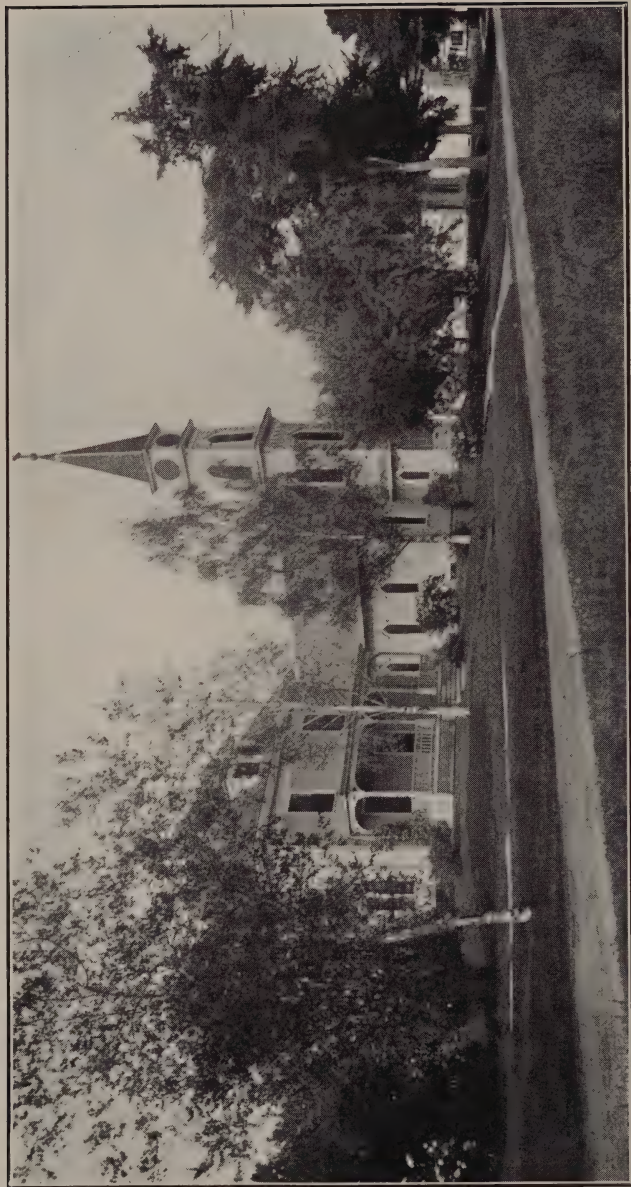
In the early summer of 1888, Father Phelan was appointed to St. Bernard's parish at Rockland, which had recently been left vacant by the retirement of a former Belfast pastor, the Rev. James Peterson, who borne down by the infirmities of years and the labors of the ministry, returned to Ireland where he died a few years later, June 11, 1888. The Rev. Patrick J. Garrity, present pastor of St. John's Church, Bangor, was given charge

of the parish at Winterport together with its missions at Frankfort, Bucksport and Belfast. Father Garrity's unassuming ways, his earnest and tireless attentions to the spiritual welfare of his people, won their confidence at the very beginning of his long pastorate of twenty years at Winterport, thus enabling him to accomplish a great deal more than their number and means would justify. Outside routine affairs of his widely scattered parish, his first notable work was the erection in 1890 of St. Vincent de Paul's church at Bucksport. Seeing what the small number of Catholics in this town were able to accomplish when their best energies were directed to the work, Father Garrity turned his attention to Belfast where the leading Catholic citizen, Mr. William S. Brannagan, had never ceased to look forward to the day when he might assist at Divine services in an edifice dedicated to the honor and glory of God. The opportune moment had now arrived; the erection and dedication of the new church at Bucksport; the kindly influence of Father Garrity on the aged Mr. Brannagan now approaching the advanced years of three score and ten, had the effect of determining him to devote a part of the wealth amassed through the prudence and frugality of a long business career, to the cause of religion in the town which had so long been his home. The venerable Christian had often been on the point of undertaking the work, but circumstances seemed to intervene to delay his good intentions. In 1885, he had taken up the question with Bishop Healy who urged him to begin without delay. In a letter at hand, under date of July 19th, 1885, we read: "I pray you that your good intentions be carried into effect while health is given you. I would willingly hear more from you of the fulfilment of your plans for the glory of God and the salvation of souls." A few days later Mr. Brannagan wrote Bishop Healy: "We have not so far been able to obtain any satisfactory plans for the proposed structure. Our recent fire, in which my home was burnt, has tended to impair my health and prevent the immediate fulfilment of my proposed work." A letter written by the Bishop a few years later again places the work before Mr. Brannagan and at the same time recalls the former days of the Church on Penobscot Bay "when the Faith bloomed like a rose of Sharon," under the fostering care of the Capuchins and other Fathers of the Church who

knew the country and waters so well, all of which served to bring a decision to the hesitating mind of the aged Christian.

The visit of Bishop Healy to Bucksport for the dedication of St. Vincent de Paul's church in that town, in the spring of 1891, found the plans sufficiently advanced to give an approval, and authorize the beginning of work on the new church at Belfast, Monday, May 18th, 1891, saw the turning of the first sod by the contractor, Mr. W. F. Triggs, and brought the announcement that the new building would be erected under the supervision of Mr. Eveleth of Winterport. "I never expected to see the day when we would have a Catholic Church in Belfast," remarked an enthusiastic member to a Journal representative, Monday. "By the efforts of Father Garrity and Mr. Brannagan we are to have one sure." "It has long been the desire of Mr. Brannagan to have a church in this city, and the success of it is largely due to him," states the Belfast Republican Journal under date of Thursday, May 21, 1891. "He has been a liberal contributor and will doubtless continue to be. The site of the church is a very fine one, and in an excellent neighborhood." At his advanced years, unaccustomed to the excitement of building operations, it was quite natural the anxiety of the undertaking should have weighed heavily at times on the mind of Mr. Brannagan while the work was in progress, but his account books show that he promptly met his payments from week to week, and that his credit was always the best.

Long summer days and faithful attention to work, brought their results, hence ere the winter snows of 1891 descended, the church edifice, now known under the name of St. Francis of Assisi, was ready for dedication. Bishop Healy addressed as to the possibility of having the ceremony performed on Thanksgiving day, readily assented to arrange his many affairs so that he might be with the good people of Belfast on this happy occasion. The day proved a gala one for them, for every one, irrespective of belief, wished to grace the celebration with their presence. Many of the non-Catholic residents had contributed very generously towards the furnishing fund, for Mr. Brannagan while meeting the obligation incurred in the construction of the edifice had insisted that the Catholics of the mission should do their part, and consequently pay for the furnishing of their church. While poor and not numerous, the



Catholic Church of St. Francis of Assisi, Parochial Residence, Belfast, Maine. Dedicated, November 27,
1891. Silver Jubilee, November 30, 1916

records show that their contributions were generous, and that they were greatly assisted by their non-Catholic neighbors.

A long search among the files of the papers which published an account on this auspicious day in Belfast Catholic history, brought to light a report given by the Republican Journal under date, Thursday, December 3, 1891, which we take pleasure in recording in our short sketch on the history of the Catholic Church in Belfast.

"DEDICATION OF THE CATHOLIC CHURCH.

"Thanksgiving Day was a red letter day for the Catholics of Belfast and vicinity, for their new church edifice on Court Street was dedicated on that day. The exercises were under the direction of the Right Rev. James A. Healy, D. D., Bishop of Portland, assisted by the Rev. M. C. O'Brien of Bangor, Rev. Jeremiah McCarthy of Gardiner, Rev. J. W. Phelan of Rockland, Rev. J. P. Nelligan of Hallowell, Rev. P. J. Garrity of Winterport, who is Pastor of the Society in Belfast.

"The church was dedicated under the title of 'St. Francis' and under the protection of 'Our Lady of Good Hope.' A choir from Bangor under the direction of Miss May Sullivan rendered excellent music which was most favorably commented upon. The choir consisted of Miss Maggie Guthrie, Miss Annie Russell, William McNulty and Thomas Donovan. The hour of dedication was 10 A. M., but before that time the church was filled to its utmost seating capacity, with many standing about the door and in the main aisle, while others were unable to enter. Well in front was our fellow citizen, William S. Brannagan, the giver of the church, and in the large audience none were so happy as he. Although quite aged he had lived to see the fondest hope of his life realized, the erection and dedication of a Catholic church in the city of his adoption. At 10 o'clock the services began. A procession of the priests filed out of the vestry in the rear of the altar robed in the vestments of their office and headed by Fr. Garrity holding in front the crucifix, the procession filed out the door and made a complete circuit of the church edifice. The ceremonies were conducted in the Latin language agreeable to the ancient form. After the procession entered the church it made a complete circuit

inside the building, the Bishop sprinkling the walls with blessed water. During the exercises the choir had a part, the excellent music being appreciated by the audience. On the large, handsome altar in the rear of the chancel burned six tapers. The forms were all or nearly all the audience could understand.

"At the close of the dedication Bishop Healy addressed the audience for half an hour. His remarks were excellent and fully appreciated. He said the church was dedicated to St. Francis under the protection of Our Lady of Good Hope, in honor of a church that was erected nearly 250 years ago in the ancient town of Castine just across the way. He touched on the Catholic religion which he said was the oldest and only true religion; he dwelt upon the sanctity of marriage, renounced the practice of divorce by the courts and said: 'What God has joined together let not man put asunder.' After the dedication High Mass was celebrated by Rev. Fr. Phelan of Rockland. The following Catholics from abroad were present: J. M. Garrity of Portland; Wm. Curran of Bangor; Miss Mary Haddigan, Mrs. Thomas Morrissey, John Birmingham, Sarah Birmingham and Ellen Hughes of Winterport; Patrick Donlan and wife and Patrick Quigley and wife of Frankfort; J. E. Burke, Superintendent of Schools of Waterville; Daniel Sullivan and daughter, John Sullivan and wife, Michael Kane and wife, Peter Ward and wife of Searsport.

"The allusion of the Bishop to the Catholic chapel at Castine nearly two hundred fifty years ago is founded on the following from Dr. Wheeler's history of Castine:

"'In the year 1863 a piece of sheet copper ten inches long by eight wide was found in the ground near Fort Madison. The letters upon the plate are evidently abbreviations of the following inscription: '1648, 8 Junii, Frater, Leo Parisiensis, in Capucinatorum Misione, Posui hoc fundamentum in honorem nostra Dominae Sanctae Spei,' of which this is the translation: '1648, June 8th, I Friar Leo of Paris Capuchin Missionary, laid this foundation in honor of Our Lady of Holy Hope.'"

The passing of this November day, 1891, saw the new edifice, under its historic appellation take its place as the religious home of Catholicism in this old aristocratic town by the sea. Instead of going to halls and temporary chapel as had been their wont, the Catholic people on their appointed Sunday morn, wended

their way towards the open portal of St. Francis of Assisi, where they never failed to find their kind pastor, Father Garrity, awaiting their coming. Thither they came for Divine services, for their baptisms, marriages and funerals, for their joys and their sorrows. During the six years of his charge in Belfast, Father Garrity had not missed a single service on the Sunday appointed for Belfast. In summer the journey from Winterport to Belfast is one of the pleasantest along our coast, but during the long and trying winter months one might well dread its rigors, hence we must not forget a passing tribute to the priests who in by gone years have travelled from Whitefield, Bangor, Ellsworth, Rockland and Winterport on their errands of mercy to the few struggling members of holy mother Church who shared the fortunes of beautiful Belfast-by-the-sea. With the slow means of conveyance of those early days in our history, before the but recent advent of the much used automobile of the present, the trip was necessarily long and tedious, and no one could offer a word of blame to the zealous pastor of Winterport when in April, 1894, he announced the close of his labors at Belfast, and the coming of a resident priest who could give to the needs of the mission more attention and greater care than his best efforts could command.

There would not be so much worry about the future of our boys and girls if parents would make the home so bright and attractive that their children would want to spend the evening there. The wise parents who make home happy are usually repaid by seeing their sons and daughters devoted to it, saved from bad company and likely to find suitable life companions within their own circle of friends.

THE CATHOLIC REGISTER.

Belfast's First Resident Priest

Placed in charge of the few Catholics living at Belfast, and Searsport, the Rev. M. J. O'Brien, for the past six years assistant to the late Rev. Edward McSweeney in St. John's church, Bangor, began his work Sunday, June 3rd, 1894. That undivided fidelity to his sacred duties which characterized the years of his priesthood in Bangor, gave an impetus to his work at Belfast, which crowned with well deserved success his short pastorate.

Taking temporary quarters at the Crosby Inn, Father O'Brien made the following announcement through the local papers: "On and after next Sunday, June 3rd, services will be held at the Catholic church regularly every Sunday at 10 o'clock A. M." About the middle of July, Father O'Brien had succeeded in arranging the affairs of his parish so well, that he felt justified in planning for the immediate erection of a parochial residence. In the meanwhile he took a small upstairs rent on the corner of Peach and High Streets, where the ready assistance of his people soon made him as comfortable as circumstances would permit.

Anxious to further the work of his Church, Mr. Brannagan had on the 23rd of July, 1892, purchased from Mary A. Hall, the lot adjoining that on which the Church now stands, the consideration paid being three hundred and fifty (\$350.00) dollars, showing thereby that he evidently looked forward to the day when a priest might be established at Belfast. The moment Father O'Brien announced his intention of beginning the erection of a parish house, Mr. Brannagan immediately presented the lot just south of the Church, which he had been holding for this very purpose.

August 22, 1894, a party of Bangor Catholics among whom Father O'Brien had so long and so faithfully labored, came to visit him in Belfast. Generously aided by the Catholics and non-Catholic people of the town, a public supper and entertainment was held, which netted the Church a very substantial return. Thus encouraged, Father O'Brien at once began work

on the parochial residence, the funds realized from the public benefit above mentioned, proving sufficient to complete the cellar and foundation. The work on the new house progressed so rapidly, that the end of January, 1895 saw it sufficiently completed to justify occupancy, and Father O'Brien was enabled just before the close of the month to take possession of his home. His stay was however to be short. Hard work in Bangor, and forgetfulness of his personal comfort, had already practically wrecked his health before he came to Belfast. Amid the beautiful surroundings of the seaside town, the balmy, health laden atmosphere, the congenial associations of a friendly and sympathetic population, with comparatively few duties, it was hoped that the young priest might recuperate his wasted energies. But as the fall and early winter months passed by, it was seen by his many deeply interested friends that the sands of his life were rapidly running out, and that unless some radical change for the better soon took place, his days would be few. To give him absolute freedom from all parish duties, and the benefit of a winter in the South, the Rev. J. E. Kealy was on the last day of January, 1895, sent to Belfast to assume temporary charge, while the faithful pastor sought a renewal of his fast departing strength amid the health giving scenes of our fair southern climes.

Leaving Belfast on the first day of February, 1895, Father O'Brien turned his footsteps towards his old home in Lewiston; here he hoped a few days' repose would place him in condition for his southern journey. But his childhood's home, the spot where he first saw the light of day, was now destined to be the young priest's last resting place, for on the morning of February 11, 1895, just a few moments after he had awakened from a night of peaceful and easy slumber, without warning, the final summons came, and the soul of Maurice J. O'Brien went before its Creator. His priestly life at Belfast, just the same as at Bangor, had overflowed with zeal, and much permanent good had been accomplished. His short stay in Belfast had served to rally the faithful as well as many who had slept in years of neglect, to the practice of their religion, to the love and support of holy mother Church, so that when the sad tidings of his early death came to his people at Belfast, the conviction was universal that the zealous young priest had but

passed from the scenes of his earthly labors and triumphs to his eternal reward.

THE REV. J. E. KEALY, RESIDENT PASTOR AT BELFAST.

A few days after Father O'Brien's funeral, at Lewiston, February 13, 1895, the following letter under date of February 21st, 1895, was addressed Father Kealy at Belfast from the Vicar General's Office, Bangor:

"My Dear Father Kealy:

Now that Belfast has lost its first resident pastor, your position will become changed and, instead of administering the parish in another's name you will assume full charge in your own.

I know the mission is one which will demand sacrifices, but considering your years and the future to which you may look forward, your remoter prospects will be none the darker for the present clouds. Accordingly you must try to fit yourself into the frame of mind becoming the priest and missionary and set to work zealously and hopefully for the salvation of the people, however small in number, committed to your care.

Your sacrifices and successes in Belfast will count more in future recognition than any labor you might perform in a more favored situation at present.

Yours sincerely in Christ,

M. C. O'BRIEN, V. C.

Rev. John E. Kealy,
Belfast."

Father Kealy, who had come to Belfast to continue the work of the Church during Father O'Brien's absence, was thus appointed 2nd resident pastor of the Catholic parish at Belfast, where he remained until transferred to Waterville, to take charge of the new parish of the Sacred Heart, October 1st, 1905.

During Father Kealy's stay of about ten years in Belfast, there were several eventful days in the history of the parish to which we feel that more than passing mention should be accorded, namely, two visits of the Rt. Rev. Bishop, assistance of the Thomas Marshall Post, G. A. R., at Mass on Memorial

Sunday, May, 1900; two successful missions by the Redemptorist and Paulist fathers respectively, and the death of Mr. Branagan.

VISITS OF BISHOP HEALY.

Bishop Healy's first official visit to Belfast was as we have already mentioned, in October, 1877, when he administered the Sacrament of Confirmation in Hayford's hall of the Opera House.

Monday, October 14th, 1895, was the occasion of his next call at Belfast. North Vassalboro, Oakland and Pittsfield, were now attended from Belfast, so that the number confirmed on this occasion was augmented by children from the above mentioned missions, there being 29 from Belfast, 6 from Swansville, 7 from Oakland, and 9 from Vassalboro, in all fifty. The sponsors were Daniel O'Connell and Margaret F. Havey. The Rev. Fathers in attendance were the Rev. Jeremiah McCarthy of Gardiner, the Rev. John P. Nelligan of Hallowell, and the Rev. James O'Brien of Ellsworth.

Bishop Healy's last appearance in Belfast was in the fall of 1898, when he again administered the Sacrament of Confirmation on Friday evening, October 10th.

REDEMPTORIST AND PAULIST MISSIONS.

Sunday, August 15, 1897, a mission under the direction of the Rev. Peter Ward, C. SS. R., Saratoga Springs, N. Y., was opened and continued until the following Friday when the exercises closed with good results, 73 having made the mission.

Another mission was given by the noted Paulist father, the Rev. Elias Younan was given in the summer of 1902, August 2 to August 17, following which Father Younan gave a series of lectures for the benefit of the non-Catholic people of Belfast, at which the attendance was very gratifying.

MEMORIAL SUNDAY, MAY 30, 1897.

The Thomas H. Marshall Post, G. A. R., assisted at a high mass celebrated by the Rev. pastor who also gave the address, the music and singing being furnished by the choir of St. Vincent de Paul's church, Bucksport, through the kindness of the Rev. Patrick J. Garrity, who also addressed the Catholic of Belfast and many of their non-Catholic friends in the after-

noon, when Benediction of the Most Blessed Sacrament was sung by the visiting choir.

THE DEATH OF MR. BRANNAGAN.

Mr. Brannagan occupied such a prominent place in the life of the Church in Belfast and did so much for Her welfare, that unable to do him even a small measure of justice at this moment, we are preparing a special article on his life, work and death which will be found elsewhere in this present number of our Diocesan magazine.

On Father Kealy's departure from Belfast, October 1, 1905, the Rev. Herman H. Hamakers was appointed to the vacant parish, where he remained until the fall of 1911, when he was succeeded by the Rev. D. A. McCabe.

During Father Hamakers' pastorate, Bishop Walsh visited the parish on several occasions, on one of which the Sacrament of Confirmation was administered, but we have to regret that the data at hand does not permit our giving the date or the number confirmed. Feeling unequal to the duties of his parish, Father Hamakers asked to be relieved in September, 1911. As the Rt. Rev. Bishop very kindly granted his request for leave of absence, he took advantage of the opportunity for a visit to his native land from which he returned in the spring of 1913, to again resume his duties.

In the meantime, Father McCabe, who had been in charge at Belfast, was giving his best energies to the development of the Church at Belfast and in the missions under his care. Young and active, he was able to cover the ground most effectively, thus to visit the isolated families at stated intervals, as well as to give due attention to the few children here and there about the mission.

Feeling that he could accomplish better work, he erected the chapel now adjoining the church at Belfast. Here during the winter season, the few Catholics were accustomed to assemble for Sunday services, as well as for such other occasions as the needs of the mission seemed to demand. When Father McCabe was transferred to Whitefield near the end of June, 1913, Father Kealy voluntarily took up the work and has since remained in charge.

Silver Jubilee of St. Francis of Assisi, Belfast

As twenty-five years had elapsed since that November day, 1891, when Bishop Healy dedicated the new church erected through the generosity of the late William S. Brannagan, it seemed fitting that some little tribute of gratitude should be paid to the memory of the benefactor of Catholicism in Belfast, and at the same time recall a few facts in the history of a long past for the edification of the present generation.

Thursday, November 30, 1916, the day chosen for the celebration, proved just the opposite of the day twenty-five years ago which was unusually beautiful for the advanced season of the year, while the present was extremely disagreeable on account of a severe storm which came on Wednesday afternoon and continued until Friday. This did not, however, deter the good people of Belfast from assisting at the services arranged in honor of the happy day of the long ago.

It had been planned to have a solemn high mass at which the celebrant was to have been the Rev. Patrick J. Garrity, under whose pastorate St. Francis of Assisi church had been built, but his unavoidable absence owing to the condition of travel prevented the carrying out of this arrangement. The other officers of the mass were the Rev. Thomas J. Nelligan, deacon; the Rev. Matthew Curran, sub-deacon, and the Rev. James A. Carey, master of ceremonies, the singing and music to be furnished by a quartet under the direction of Mr. and Mrs. H. L. Smith from the Sacred Heart Church, Waterville.

The Rt. Rev. Bishop celebrated mass at 8 A. M., and gave holy communion to all of those who were to be confirmed. After a short instruction by the Bishop, those assisting at the mass, returned to their home to prepare for the solemn services of the Jubilee celebration. At 10.30 a procession of the confirmandi (the ones about to be confirmed) went from the church to the parish house to accompany the Rt. Rev. Bishop and the clergy in attendance to the church. On arriving the

usual hymns were sung, a very touching heart to heart talk by the Bishop to the children, after which the sacrament of Confirmation was administered to a class of 10 boys and 8 girls, William Leary acting as sponsor for the boys and Agnes Cullinan for the girls.

Following the administration of Confirmation, an Ave Maria was sung by Miss Claire Grondin of Waterville, after which the memorial sermon which we are pleased to be able to give in full in this number of the diocesan magazine, was given by the Rt. Rev. Bishop of Portland, Louis S. Walsh, D. D.

The audience which in addition to the presence of the members of the Belfast parish contained many of the representative people of the town, gave the closest attention to Bishop Walsh's discourse, not seeming to tire, notwithstanding the preacher developed his subject at greater length than usual in hopes that the celebrant of the mass might arrive in season to offer the Holy Sacrifice. Such not proving to be the case, at the close of the exercises, those that had been confirmed, the members of the Rev. clergy followed by the Rt. Rev. Bishop returned in procession to the parish house where the Bishop blessed the happy children and bade them to ever remember the blessings of the day.

The Rev. clergy present together with the Rt. Rev. Louis S. Walsh, D. D., Bishop of Portland, were the Rev. Thomas J. Nelligan, St. Mary's Church, Augusta, the Rev. James A. Carey, Sacred Heart Church, Hallowell, the Rev. James A. Flynn, St. Bernard's Church, Rockland, the Rev. Matthew Curran, St. Sebastian's Church, Madison, the Rev. Mortimer O'Conner, St. Gabriel's Church, Winterport, the Rev. James Rice, South Brewer, all of whom had dinner at the parish house and then departed for their homes at 2.20 P. M.

As the Rt. Rev. and Rev. guests were leaving Belfast, the two former pastors of the Catholic parish, the Rev. Jeremiah McCarthy, P. R., and the Rev. Patrick Garrity, P. R., both of Bangor, arrived, having made a heroic effort to be with their old parishoners on this joyous occasion, coming over all but impassable roads and persevering to their journey's end under most discouraging circumstances.

St. Francis of Assisi, Belfast Silver Jubilee Sermon

RT. REV. LOUIS S. WALSH, D. D.

My dearly Beloved People:

We are gathered this morning to offer a Mass of Thanksgiving unto God for the great things He has done in and for this church during the last twenty-five years. On Thanksgiving day in the year 1891 this church was blessed by the hands of the revered Bishop Healy, now dead, the people offered it to their pastor, their pastor offered it to the Bishop and the Bishop gave it to the Lord.

The priest who then officiated here is still living and is to sing Mass of Thanksgiving this morning—Father Garrity. The priest who labored before him and who worked in this mission forty years ago—Father McCarthy now of Bangor—will also be here, we hope. The Bishop who dedicated this church, has gone to his reward, many of the priests, who were present on that day, have also finished their course, fought a good fight for our Lord and have gone to receive the crown, but the day itself remains in the memory of Holy Mother Church, she never forgets. On that day, twenty-five years ago there was realized a great, great vision, foreshadowed during more than three hundred years, namely to behold the Temple of the Lord and the Cross on high on this little hill, to sanctify the spot. It was the end of a long vision, the realization of a great dream, so to speak, of many, many an Apostle, whose feet had carried him over this hillside, who had announced peace and the tidings of the good things of our Lord, for remember, my good people, in all probability the first Catholic Missionary came across this shore about the year 1556 and walked through the woods where now is your beautiful town. You see, then, it is almost four hundred years since the Apostle Missionary came across the lakes and rivers and went along these shores simply to teach the tidings of good things and peace to the red men of the forest.

Then that vision closed. Seventy-five years afterwards about the year 1610, along this bay in old Castine, there was a little chapel erected, dedicated to St. Peter with the same ceremony probably as this one itself, and there stood the Cross as the silent preacher, because the cross always holds the highest place on the Catholic Church and inside the Catholic temple.

The work of 1610 passed away, the good Jesuit father who ministered to the people along these shores departed and others succeeded him. The Franciscan fathers established in 1648 on that point of land, jutting out from Castine, another little chapel dedicated to "Our Lady of Good Hope."

That vision seemed very bright, but vanished with the Century. From time to time the black robe probably wandered along the bay, up through the pathway to the woods, always preaching the same, same tidings of peace, blessing the red men, blessing his children, baptising them and giving them the Blessed Lord in His Flesh and Blood as they had been commanded to do. Then came the time of war, there was no peace and there were no tidings of the gospel until the Lord came to bless your shores, at the closing of the 18th and opening of the 19th century.

The first Bishop of Boston sailed across this bay and came here, passed through the woods and journeyed on to meet the Catholics on the Damariscotta River, from 1810 to 20. Bishop Cheverus, how many times we know not, came here and preached, baptised and confirmed and gave our Lord to the people; year after year from then on to the present day, during a period of one hundred years, this beautiful spot of Belfast has heard the welcome voice of the Catholic Missionary, and more and more hoping, praying and longing for the day when there might be a temple upon this hill and a cross looking out upon the bay to teach all men alike—Jew, Gentile, Pagan, Protestant and Catholic—to teach them all that our Lord was the Master here. There was no temple, the priest came and went into the humblest dwelling he could find, and the Holy Sacrifice of the Mass was offered, probably in several of the homes, and some of the public buildings.

Finally a little chapel was built upon this hill by one of your own citizens, and to the little chapel—humble perhaps like the stable of Bethlehem and yet grand in its mission—came mem-

bers of the Catholic faith, young and old to listen to the voice of the priest.

A little later on still there came again the Jesuit Fathers from Bangor and Ellsworth. They went through this beautiful valley and they preached the gospel of peace and good tidings to all men.

They once more departed, it was placed under the pastorate of Ellsworth and finally under Winterport; then Fr. McCarthy came, and after him came Fr. Garrity, who was pastor of Winterport and Belfast.

Many years ago there came in your midst the one destined to be your benefactor, the Catholic layman, Mr. Brannagan. He had come here perhaps as early as 1825; he had found no priest, no chapel, no encouragement, perhaps, even from those who otherwise looked upon him in a friendly way; he came here poor, by his energy and integrity accumulated some money, and he devoted that wealth to build up this church, to make it a Temple of the Living God. He offered it to his pastor, his pastor offered it to his Bishop and the Bishop to the Lord, because in the Catholic Church the church does not belong to the people but belongs to Almighty God; thus in the year 1891 the dedication ceremony took place, and thus it has remained dedicated to God during these twenty-five years.

Your first pastor, Fr. O'Brien, was with you only a short time, and then the one who remained practically during these other years, Fr. Kealy, who is with you today, has administered the good words of peace and the glad tidings of our Blessed Lord; Fr. Hamaker has gone to his reward; Fr. McCabe is working elsewhere; thus a chain has been made, golden links binding together over four hundred years, I should say, since Belfast had the first vision of the Cross looking out upon the water.

Today, then, we are gathered together to thank Almighty God for the great work that has been done during these past twenty-five years; to thank Him for this chapel where our Lord might be offered on the altar. Here, in the sanctuary of this little church, there is a little marble stone on this wooden frame and that marble stone is called the altar—the rest is only a decoration. On that stone the Holy Sacrifice of the Mass is offered as our Lord said on that memorable night to his apostles—"This is My Body." Taking the little piece of bread in his hands, we

know not how, we know not why, we only know with what tremendous power our Lord performed that simple ceremony, but He said—"This is My Body," and He took a little wine and said to His apostles—"This is My Blood, drink you all of It," and then that other commission—"Do this in memory of Me to the end of time." Upon this altar is performed that same ceremony. The priest does not perform it through his own power; the priest does not use his own words; the priest does not act as a man, however learned he may be or otherwise; he does not act in any way but as the representative of our Lord. This morning we hope, if accident does not prevent, that the same Sacrifice will be offered on the little marble slab as was offered before the apostles in the little supper room in the city of Jerusalem. Our Lord has said—"Do this in memory of Me until the end of time," and so these priests have continued during 400 years, and this is the first point to which I would like to draw your attention this morning.

Every one from the first wandering missionary who came down from Quebec to teach the natives during the 17th and 18th century—Franciscan, Jesuit, French, Irish, all nations—they every one, preached the same gospel, without change of any kind. My dearly beloved Brethren, this is the foundation to which we must go back. See what Our Lord said to his apostles—"Go." He sent them. They did not go of their own accord; they did not choose whether it should be easy or difficult. Our Lord said—"Go forth and teach." Teach whom? All nations without exception, and when our Lord gave that command, He had Belfast in the vision of his mind just as clearly as he had the city of Jerusalem. "Go teach all nations." Did he make any distinction as to whom the apostles should teach? No, they were to teach the Jew and the Gentile and all that came after them even to the American people. Was there any limitation? No, teach, teach all nations to the end of time. Now what was that teaching to be? The mission to teach is apostolic; it must come from our Lord and the teaching must be the teaching of our Blessed Lord, for remember what he said—"Teach." Teach whom? All nations without exception. Teach what? "Teach them to observe whatsoever I have commanded you." Oh how simple those words and how beautiful! "Teach them to observe whatsoever I have commanded you." Did he say—"Go, ask these people what they would like to

hear?" Did he say—"go and when you find a man, teach so he will not be offended, do not say anything that will be hard for him?" Did our Lord say this? Never. Never. When he taught hard things and his apostles came up to him and said—"This is too hard," did he say "I will make it easier, I will tone it down, I will make it so it will be acceptable?" Never. On the contrary he must have replied—"It is hard but it is the truth and the truth whether hard or easy must be accepted and must be followed." Our Lord sent the apostles to teach all men, to teach all nations and to teach them only what he had taught unto them. Did he give them any power to change his teaching? Never, never. "Heaven and earth shall pass away, but my words shall not pass away." As St. Paul said: "So even I do not come to you to teach you in the words of human wisdom, but to preach Jesus Christ and Him crucified, foolishness to the Gentiles and a scandal to the Jew.

"Whatever I have commanded you go and teach all men." Now you see why the Catholic missionary, no matter with what country he may be connected, no matter from what place he may come, whether young or old, learned or unlearned, whether he be an old man or just beginning he must teach the same truth, and the truth that was taught by the wayside and along the lake of Genesereth by our Lord is the truth that has been taught for the last twenty-five years and for three hundred fifty years before along this mission by the humblest missionary that came here teaching the truth. The Christian doctrine cannot be changed no matter how hard. This is the main thing—to teach those truths at all times, for all nations, ages and races, and no one should change it. Now, then, it is the same today, and the Catholic church has never allowed any one, neither her Bishops nor her Priests, nor her people, nor her universities, nor her colleges, nor her learned men, nor other men to touch one iota of that sacred deposit, that is summed up in the Christian Doctrine, by which your children were prepared for the Sacrament this morning. I will say something more. If the world lasts a million years and in a million years from now there should come to this hillside somebody as Bishop or Priest of the Catholic church he will be obliged, and he will teach and talk to the people the same as it is my honor and privilege to do this morning, because the church will not allow any one to

change her doctrine. This is the reason why she loses and has lost nations because she will not allow them to tamper with the Christian Doctrine.

I know there are some here this morning who are not Catholics. Probably their forefathers were Catholics four or five hundred years ago. Perhaps you could trace them back.

There is probably not a single one here this morning who in going back, no matter what your nationality, who would not reach the time when your forefathers came into the chapel and found the lights and found the missel and stone, and found the water and wine, and found the stations of the cross; and came in there on bended knee and were taught exactly as you have been taught here. The church, therefore is a teaching Church by Apostolic mission, direct from Our Lord, there is no other Christian Doctrine. Now, somebody will say how is it that the truth remains intact, the same for all and everywhere? Listen, what did our Lord say? He said—"Go and teach, teaching what I have commanded you, and behold I am with you." There is the secret, invisible power and guidance. Our Lord is the great teacher; "I am with you to the end of time." Now, if he was God, and he was; if he was the Supreme Teacher and Ruler and Master, and he was all that in the sublime and Divine sense of those words, then the Church is His, and He is teaching, guiding, ruling by and through the Church. The Catholic Church teaches all nation to "observe whatsoever I have commanded you." Our Lord taught his apostles to observe the commandments. One day when he was preaching, a rich man came up to him and said to him—"You have been teaching the way of eternal life, what must I do to obtain eternal life?" Our Lord looked at him and said: "If you wish to be saved observe the commandments." That is necessary, that is sufficient, "Observe the commandments." The young man said to him: "But I have observed the commandments, what else is necessary?" "If you wish to be something more, if you wish to do something more, if you wish to be perfect, go sell all you have, give to the poor and then come follow me." There is the higher Christian life, what we call our religious life, to give up all—give it away, then come follow, obey, imitate me. The good fathers who came along this shore during the last 350 years, every one of them on his bended knee had made that promise and had gone

first and made a vow of poverty, had given all he had and left his home, country and friends to go follow our Lord and preach the gospel. Now let us see what is going on around us and all over the world. There are men who have stood up in their pride and in their so-called learning, men in universities, men in colleges, and they have taken this doctrine and they have taken these commandments and they have misinterpreted them and softened them down; they have toned them down and said—"It isn't necessary to observe all those things, it isn't necessary at all to do that, this isn't the meaning." They are trying to make the Christian law easier. Oh the scandal of it! When the apostles went to our Lord and said "It is hard," he said to them: "The man who puts away his wife and takes another has committed adultery." And the apostles said—"That is hard, nobody wants that, everybody wants freedom to take one, two, three, four, take as many as you like." What these modern prophets say, the world and the apostles said to our Lord—"It is hard." he said: "Very well, if you want to go away you are free to go; if you want to follow me you must observe my law." That is what our Lord said, and that is what the Catholic church says. This is why the Catholic church gives you the commandments and does not attempt to change them or make them easy for you. This is why the Catholic church tells you you must adore God first, give the first place in your life to Him and to His church, and if it is hard you must take it as it is, accept it, Oh my good people think of it! It was to carry out that one law, that doctrine, that the Catholic church sacrificed that mighty nation, that we call England. There was a king in his might and power with an army behind him, and that king had a Christian wife and a Christian mother and his passions attracted him towards another and he said—"I will put away my legitimate wife and take another." And he asked the Bishop and the church to approve of his desire and they said—"We cannot; we cannot, the law of God is there, and the Lord said you shall not put her away." And that king in his might and power tore his people away from the Catholic church, but the Catholic church could not surrender the law of God and the doctrine of the cross. This is what it means, my people, to follow the cross and follow our Lord, follow Him unto death.

Our universities today and our legislatures tell men and women—"I will separate you, I will separate you all right, our Lord says you cannot but I will do it all the same," and they have made laws that are undermining the Christian home, are the destruction of the Christian edifice, for when the home is undermined, the whole fabric will fall down. God spare us from the calamity, the pest that is facing us worse than war because of the looseness of morals and the destruction of the Christian law of morality. Far better to have the scourge of war with all its terrible miseries, as we see it today in our midst, such as was never before, to bring mankind to its senses, than the scourge of immorality. The Catholic church stands up in her might and in her power, she does not do it with pride, she does not do it because she wishes but because our Lord has said he wished the nations to "observe whatsoever I have commanded you." The doctrine of the Lord and the sacraments have been the same from the beginning and they will be the same to the end of time. My good people, this morning we are gathered around this altar and cross to thank God for all that has been taught here; to thank God that we have never for a moment compromised on the Christian doctrine as it has come down to us; to thank God that the same law that he taught his apostles is taught in this church and has been taught in the little Catechism to your children and will be taught to the end of time; as we look back over these years and see these missionaries walking along these shores, we bless and thank God for it; as we see the good people of the past, who sacrificed their time and money to build up the Church of God, we thank God for it; as we see that venerable man, who lived to the age of 90, who spent his life in this town, acquired his wealth by the sweat of his brow, offered it to our Blessed Lord to build this beautiful temple for Him; and also helped to build the home where the priest might reside and minister to the people, we thank God for that benefactor.

The Catholic priest is like the apostles, he does not choose his place; he does not ask to be sent where things are easy; he has no right to demand a large or a small place; he does not go to teach his own learning or the wisdom of his age, he goes as the apostles, as he is sent—to preach the things of the Lord and be the mouthpiece and instrument of our Lord. It makes

no difference whether it be a wealthy community or a poor one, he cannot seek for money, he must seek for souls—to save the souls of the people and save the hearts and souls of their little ones; today we rejoice and give thanks to God for all, the Priests and people. We have hope in the future. Let me say this with the best cordial feelings to those who are not Catholics—the Catholic church opens up her arms, and her arms are as wide as the world. She cannot change to suit the most learned men or the wealthy. If you were to give her the whole United States as a reward she cannot change. She knows you could look back and find among your ancestors Catholic families, she has not changed but the world would not listen to her because she condemned the world for its iniquities; the Catholic church opens Her arms once more to every nation and people and says: “Come in, the door is open, come into the temple and kneel down, how sweet it is to be on your knees before the cross, before our Blessed Lord, and to think more of your soul and of your soul’s salvation.”

The Catholic church invites all to come in—I won’t say come back—but come, see these treasures which she has and will pour forth on the people to the end of time.

May God bless you, we thank you for coming here this morning. We had hoped to have a Solemn High Mass this morning but owing to bad roads or other mishap, the priest has not arrived. I offered my own Mass at eight o’clock for the exaltation of the cross of our Blessed Lord and for the Christian church; I offered it in thanksgiving on this day for our country’s welfare and for peace in the world. That Mass has been offered for you and for yours this morning, and I united in that all the people of our beloved country. According to the wishes of our President and governor we should ask prayers for the continued blessings on our favored land. May liberty be always here and liberty remain Christian; may we always exalt the cross of our Lord, may we keep Christian ideals in our hearts, homes and in our towns in order that we may have a Christian people and Christian nation.

I bless you all, in the name of the Father and of the Son and of the Holy Ghost, Amen.

William S. Brannagan

The subject of this sketch was a native of the County of Meath, Ireland, where he was born in the beautiful town of Curraha, not far from the famed hill of Tara, December 10th, 1810. His boyhood days were spent in his native village, where he took advantage of the best opportunities offered for a liberal education, being encouraged in his laudable ambitions by a most excellent mother. As Dublin was not far distant from his home, he became fairly well acquainted in the business parts of the city, but not finding the desired opening when 18 years of age, the young man determined to seek his fortune in the United States. Sailing for Philadelphia, he soon found employment as a gardener in a well to do family, but the lady of the house chancing to discover that his mental training fitted him for a better position, brought the matter to her husband's attention, who at once gave the young man a chance to work in his store, where strict attention to his duties soon won the favor of his employer. Advanced from one position to another in the employ of the company, he was sent to Boston to look after the interests of the firm in that city.

When Mr. Brannagan arrived in Boston, the Church was just entering on those trying times when the angry feeling of bigotry and prejudice were surging against her, to finally culminate in the destruction of the Ursuline Convent in Charlestown. During these turbulent days when the passions of ignorance and misunderstanding were being aroused by such men as Dr. Beacher and his followers in the work of sowing discord, young Brannagan did his best to counteract the impression given by the false reports and calumnies purposely desiminated by the evil minded against the devoted Sisters. Moving as he did among the better class of people open to reason, his influences were always given to placing his church before them in her true light, thus giving them a better understanding of her aims and purposes. On the memorable night of August 11, 1834, when the Ursuline Academy was destroyed by a mob, Mr. Brannagan was among those who did their best to succor the

helpless Sisters thus cruelly driven from their cloister amid the taunts and jeers of an insolent and fanatic rabble. The outrage was naturally the chief topic of conversation for many a day, not alone in the old Puritan town, but throughout our entire country. On the street, in the counting house, at the fire-side, at the breakfast table, many a heated argument was held. Chancing one morning while at breakfast in his boarding house, to hear some one offer an assertion against the Church and contrary to Her teachings, Mr. Brannagan at once challenged the speaker. Being laughed at, he immediately said: "Sir, if you will prove that your accusation is true, I will give you five hundred dollars," and in later years when narrating this incident, he would always add, "I had the money ready for him too." Suffice it to say that the matter was not pushed any farther, the young Catholic layman remaining master of the situation. While living in Boston, it was his privilege to form the acquaintance of the great missionary Bishop, the illustrious Fenwick, whose life was embittered and days saddened by the ceaseless struggle he was obliged to maintain during the years of his Episcopate. In his leisure days, Mr. Brannagan used to often recall the years of his life spent in Boston and Philadelphia, the trials of the Church in those unhappy times of schism and persecution, the words of patience and forbearance addressed by the heroic Bishop of Boston to his people in the old Franklin St. Cathedral, the pleasure he experienced in listening to the silver tongued preacher from Charleston, S. C., the eloquent and learned England as he electrified the good citizens of Boston by his matchless oratory on the occasion of his visits to that city.

Coming to Belfast shortly after the stirring scenes which he had witnessed in the New England metropolis, Mr. Brannagan at once identified himself with the business affairs of this then thriving Maine town, which was sending its vessels to all parts of the mercantile world. Ostensibly in trade for himself, but in reality for the firm which he had first entered on his arrival in America, the old records of these prosperous days show that there was in the early forties a boot and clothing store, the fifth from the right hand corner of Main and High street, just opposite the Huse Tavern, and adjoining Phoenix Row, displaying a sign board which bore the name of William S. Brannagan.

Involved in financial difficulties encountered by his firm, this store was eventually closed, and its manager, who had now become known to the best people of the town, for his honesty and integrity, was given employment in the large dry goods establishment owned by Horatio H. Johnson, where he remained, faithful to the interests of his employer, during practically the rest of his business career in Belfast, leaving it only for a few years in the Burckett and Pitcher stores.

While always loyal to the interests of the firms for which he labored, Mr. Brannagan never for a moment forgot his duties to his Church, and while never becoming officious in his zeal for Her interests, he nevertheless identified himself with Her welfare, becoming in a quiet way the leading representative of our holy Faith in the town of his adoption, so that the early missionary priests and Bishops who passed through Belfast were accustomed to have Mr. Brannagan arrange the details of their visit and give the few Catholics notice of their coming. In this way he learned to know intimately, Fathers Ryan, Carragher, Moore, L'Hiver, Herbert, McLaughlin, and many other priests who did pioneer work for the Catholic Church in our State. His relations with the Jesuit Fathers, particularly Father Bapst remained very close, even after they had closed their arduous labors on the Penobscot, as is amply attested by the fact that many letters remaining in his possession, like silent witnesses, show that his childlike faith led him to confide to them, and especially to the heroic Bapst, his trials and difficulties, the written advice given proving very clearly the trust and confidence reposed in them.

While it was not his good fortune to meet the first Bishop of Boston, the gentle Cheverus, he nevertheless lived amid his memories still fresh, during the days of his stay in Boston; but his long years in Belfast, and the leading part which he took in upholding the dignity of the Church necessarily gave him a place in the lives of Bishops Fenwick, Fitzpatrick, and Williams, in addition to the two great Bishops of Portland, Bacon and Healy, all of whom knew him, and ever had a kindly word for the sturdy Catholic layman whom they were accustomed to meet on their pastoral journies through Maine. But however well they may have known him, neither priest nor Bishop could ever accuse Mr. Brannagan of being officious or taking

any credit to himself for the good work he was doing in a quiet yet very substantial way. They found on the contrary simply a willing worker in whose eyes any task undertaken for Mother Church, however humble or menial, was always acceptable. Hence they could rely on him to arrange for their visits to the city, look after the place of worship, to gather the Catholic people and catechize their children, in which task, he not unfrequently had to bear the entire burden of the expenses incurred, especially the hall rent, or the cost of the temporary chapel on Primrose Street, which he supported for years.

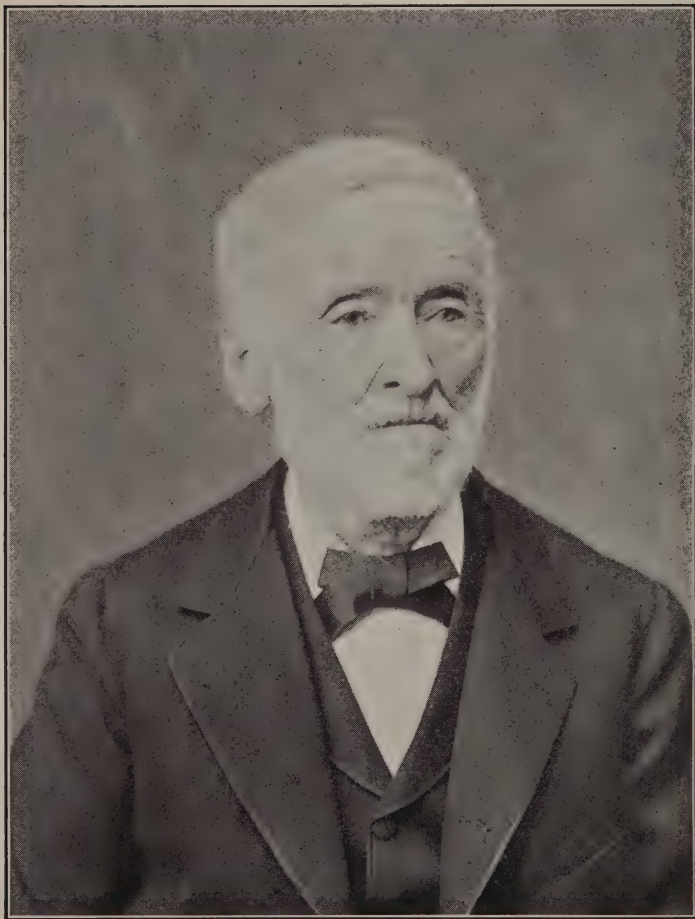
To build a Catholic Church edifice in Belfast had long been the thought nearest his heart. With no immediate family to support, his prudence, and simple customs had enabled him to amass a respectable fortune, a part of which he wished to devote to worthy purposes whilst yet in life. But while he had time and again taken up the question of providing a church for the Catholic people of Belfast with his pastors and the Rt. Rev. Bishop, it was only in the spring of 1891 that his final decision was taken and carried into execution under the kind direction of his pastor, the Rev. Patrick J. Garrity, then stationed at Winterport, but now permanent rector of St. John's church, Bangor. Thanksgiving day of this same year saw the completion of his work, and its dedication by his friend of happy memory, Bishop Healy of Portland, who always displayed a fatherly interest in the welfare of the aged Christian who had done so much for the upbuilding of the Church on Penobscot Bay.

Mr. Brannagan, however, did not consider his work finished with the building of the church which today bears the name of St. Francis of Assisi, the moment the question of establishing a resident priest at Belfast was broached, he at once took up the proposition in a very substantial manner by making a donation of a lot for the proposed parochial residence, then later on paying for the installation of a modern heating system. The year following the establishing of a resident pastor at Belfast, feeling that his advanced years required greater peace and quiet than could be attained in a hotel where he had always lived, Mr. Brannagan asked if he might not spend the remainder of his days at the parish house, so that he could be near the Church and assist at the morning mass which he would be

pleased to serve. With his advanced years in view, the fact that he had no home, and through consideration for his benefactions to the Church, his request was readily granted. Coming to stay at the rectory of St. Francis of Assisi in the early summer of 1895, the aged Christian remained until his death which occurred in January, 1901.

Physically in perfect health even at the advanced years of eighty-five, Mr. Brannagan retained his faculties until the last. His time was now given up to the management of his little fortune, to paying social calls here and there on his many friends in Belfast, and to prayer. Active in mind, he enjoyed a good book, prided himself on keeping in touch with the great affairs of the world, but he seemed to find special consolation in reading his old St. Vincent's manual which had been his vademecum for many a year. The little exercises in a Christian's daily life such as morning and evening prayers, grace before and after meals, he always deemed of the greatest importance, and would never think of sitting down to breakfast before having said his morning prayers.

About a year before his death, his health began to fail, and a severe attack of illness brought him to the very threshold of the grave. The last Sacraments were administered, and it was thought that he could not recover. His virtuous and regular life, however, stood by him, enabling him to stay for a time the inevitable moment. He had assisted at the midnight mass which closed the 19th century, and expressed the wish that he might be spared to witness the dawning of the Twentieth. His prayer was granted; he heard the midnight bells of 1901, again assisted at the holy Sacrifice at that moment offered in supplication for God's blessing on the new century. His health no longer vigorous since the attack of the previous year, indicated his stay would now be short. He had, however, settled all his earthly affairs by a testament in which he left a trust fund of \$5,000 for the benefit of the Catholic church in Belfast, making in all the sum total of his donations for the welfare of his holy Faith in the city of his adoption, in the vicinity of \$14,000, and this in addition to being a constant subscriber to the expenses of the mission, so that he now felt that it was for him to leave the goods of earth in the hands of his friends, and commit his soul to God.



William S. Brannagan

Born at Curragha, County Meath, Ireland, January 10, 1810
Died at Belfast, Me., January 17, 1901.

On Thursday morning, January 17, 1901, the people of the city were saddened by the announcement that Mr. William S. Brannagan, for years the benefactor of the Catholic faith in Belfast, was dead. In the early days of the month, the aged man had contracted a slight cold which eventually developed into coma, from which he failed to rally. Fortified by the last rites of the Church he had served so well, lovingly attended by those with whom he had made his home during the last years of his life, the soul of William S. Brannagan took its flight from its earthly habitation at 6.30 A. M., January 17, 1901.

His funeral, which took place from St. Francis' Church, Saturday morning at 9 o'clock, was largely attended by his fellow townsmen, many of whom, notwithstanding the extreme cold which then prevailed, followed his remains to their last resting place. A good number of the diocesan clergy showed their respect for his memory and work, by assisting at his obsequies; the mass was sung by his former pastor, the Rev. Patrick Garrity, under whose kind direction he had made his great offering to the cause of religion; the Rev. P. R. Riordan and the Rev. John P. Nelligan acting as deacon and sub-deacon, the final absolution and eulogy being given by the Very Rev. Administrator, Michael C. O'Brien, P. R.

At Belfast, in the shadow of a Celtic cross erected during his lifetime, all that was mortal of William S. Brannagan now sleeps that last sleep which proceeds the resurrection morn. As the Christian passerby pauses at the lonely grave of the one whom perchance he had known in life, and raises his eyes after a silent prayer for the eternal repose of the departed, to the cross above, the words suggested by his Bishop as an appropriate motto for his monument at once appear in letters raised and large, "*Spes Unica*" symbolizing that, even though earthly hopes and aspirations may long since have ceased, the one who has gone through life carrying the standard of the Cross, and whose dust now sleeps beneath its shade, has descended to the darkness and solitude of the grave, carrying with him, Christian man's "Only Hope" for a glorious immortality.

Life of Cardinal Cheverus

The life of Bishop Cheverus on his return to Boston after his consecration at Baltimore, took up the same quiet and unostentatious lines as of yore. That he was, if anything, more filled with humility, was the only change noted in his manner. That he felt himself entirely unworthy of the great dignity which had been thrust upon him was evident to all. Though obliged to assume the first place in the affairs of the church in Boston, his relations with Dr. Matignon remained the same, and he seemed only to redouble his efforts to make his worthy friend feel at ease. His every day life continued as before marked with the greatest simplicity. He used to often remark in a joking way when showing his small quarters, his only room, to his friends: "Behold the episcopal palace always open to every one." There was, however, very little of a palace about it, since for furniture it contained just what was barely necessary, being utterly devoid of ornament or anything savoring of luxury. His chairs were the most ordinary kind, in number at times hardly sufficient for his visitors; his couch just a little plank bunk raised a trifle from the floor, a thin mattress and the simplest covering. To some friends who one day volunteered to replace his humble cot with one more pretentious the good Bishop replied: "No, this one is in keeping with the rest of the furniture, it is better to have everything in harmony." While extreme simplicity marked his abode with nothing bordering on wealth it was nevertheless most homelike. His table always more or less frugal was in keeping with his means which depending on the charitable offerings of the faithful were always very limited. This fact did not, however, prevent him from exercising a generous hospitality to all who chanced to presume upon his friendship. In this respect many there were who came not alone to enjoy his society but to assure themselves that the good man had everything that was necessary. On Sundays and holidays he kept open house and all his parishioners who had journeyed from a distance to assist at divine services, no matter how great might be their number, always found him a whole-souled host.

To carry out these goodly practices it was necessary for the bishop of Boston to live under the strictest economy not only in the little odds and ends which served to lighten the burden of his life, but even in its very essentials; hence, with the exception of what he gave in charity, for his personal comfort there was never a single consideration. He used to cut his own wood as well as attending to his various household duties. His clothes always were of the plainest material and were mended and cared for by his own hands. His people were, however, more exacting on this point than he, insisting on his being properly clothed so that while he loved poverty and simplicity in his heart he yielded to their wishes when it was a question of his holy office and the dignity of the Catholic religion.

HIS APOSTOLIC LIFE.

The fact of his being a Bishop made no difference in his daily life as a missionary. He still continued to perform the humblest functions, such as hearing confessions, teaching catechism, visiting the sick and the needy, going on foot alone, it mattered little whether day or night, winter or summer, to carry consolations of our holy faith to some sick or needy parishioner who might be miles away. Year after year saw him spend three months among the Indians at Penobscot and Passamaquoddy. He had adopted this custom early in his apostolic career and kept it up as far as possible after he had entered the Episcopate when it seemed that he felt more than ever obliged to devote all possible time to these trying duties. His whole existence was given to his people,—a stranger to all parties of pleasure, one always found him either at prayer, study or works of mercy, looking on himself as the father of his flock. Nothing was hard or impossible for him once it was a question of the necessities of any one of his parishioners. To illustrate this trait a single example will suffice. A poor sailor about to set out on a long voyage asked the good Bishop to care for his wife who would now be without support. Like a sister the poor woman was cared for until chancing to fall sick she received the closest attention, the good Bishop not hesitating to personally attend to her most pressing needs. Her husband, returning sometime afterwards, found his Bishop carrying an armful of wood to her chamber so that she might have a fire while he prepared the remedies

necessary for her condition. Filled with admiration in the presence of such acts of charity the poor sailor fell on his knees hardly knowing how to show his gratitude, except in the abundance of his tears of joy. Bishop Cheverus raised him up, embraced him, calmed his agitation and gave him every possible assurance for his wife's recovery. The love which the Catholic people of Boston had for their Bishop recalls a similar instance in the early history of the church. In the time of Bishop Melecián of Antioch a great many people had their children baptised under his name, likewise now nearly all in Boston wished to call their sons John in honor of John de Cheverus. On a certain occasion a good father brought his son to the church for baptism. "What name do you wish to call him," asked the Bishop. "John Cheverus Bishop," replied his sponsors. "Poor fellow," rejoined Bishop Cheverus, "God forbid that he should ever become one." Bishop Cheverus was universally beloved not only by his own people, but equally as well among protestants, being even asked time and again to come and preach in their churches. Remembering that St. Paul had preached in the synagogues as well as in the Christian temple, the Bishop was quite willing to accept their invitations, always choosing for his subject some phase of Catholic doctrine which he handled not only to the point, but so tactfully that the least offence was never given to any member of his audience which seemed entirely satisfied with his direct presentation of Catholic truth. Thus the truths of the church were placed before his non-Catholic friends in a way calculated not to offend but to carry conviction and dissipate prejudice. Touching on this point a well known Protestant journal said: "It is certain that his discussions are most apt for the dissipation of prejudices against Catholics, and the manner in which he addresses people, members of a different faith is in marked contrast with that rabid language which not unfrequently dishonors Protestant pulpits."

Having on one occasion to preach on the adoration of the cross Bishop Cheverus began by stating that in this adoration it is Christ alone whom we adore and we only honor the cross because of the mystery which it presents to us. "Let us suppose," said he, "that a generous man seeing you about to fall under the sword of a powerful enemy at once throws himself

between you and your assassin and by his death saves your life. An artist comes along, paints a portrait of this most touching scene and gives the same to you, what would be your feelings; what would you not do; would you not honor the author in every possible way? Would you be able to sufficiently treasure his picture even if you were to cover it with kisses and water it with your tears? Such, my friends, is the whole teaching of the church on the adoration of the cross. An enemy was about to slay man when the son of God came and placed himself between man and his adversary, suffering death for our salvation, which great act together with all its mercies is brought before us by the cross. The image of your God dying for you on the cross should not be a subject of discussion, but on the contrary a scene which should bring before you in all its reality just what Christ has done for you." Beholding the whole audience overcome on hearing these touching words the preacher seized the crucifix and called upon his hearers to forget their soulless discussions and come and kiss amid abundant tears of love their Savior's cross.

IRISH EMIGRANTS

Among the many aliens seeking our shores from year to year, the children of Ireland have not been slow in taking their place in the very front of American affairs, for among the names that will ever remain memorable in our history, the student of the future will read with unfeigned admiration, the records left by the Irish exiles or their descendants that will compare more than favorably with any other race or class that has sought American hospitality. In the Church and State, many of the persecuted race have attained an eminence second to none, and the services they have rendered to the land of their adoption, at the altar, in the halls of state, or on the battlefield, will cause their names to remain household words as long as the memory of a grateful people shall endure.

Ireland To-day

The Old World is still in the throes of the great war and unless the peace overtures of the Central Empires meet with a favorable response from the Entente Powers, it would seem that another winter of blood and tears is in store for Europe; to be followed by another spring of seemingly futile "drives" in the East and "pushes" in the West, and a fresh harvest of death and sorrow from the barren shores of the Black Sea to the blood-soaked soil of Picardy.

One European country involved in the conflict has to some extent benefitted by the scourge of war. Ireland is today more prosperous than at any period within a century. Her factories are working full time; her people do not lack employment; labor is well paid for, and farmers are receiving unprecedented prices for their wares. Ireland's best and greatest customer for agricultural produce has been and is the London market. In recent years Belgium and Denmark had become Ireland's most serious rivals in this field, but Belgium can no longer compete, and even Denmark is practically cut off by the German submarine menace in the North Sea.

Furthermore, the island's agricultural and industrial prosperity is not a mere war boom, it is not dependent, as the munition industry would be, on the prolongation of hostilities, and the end of the war will find the English markets safely in the hands of the Irish farmer and exporter.

What is true of Ireland's agricultural situation is true also of her famous woolen and linen industries. And though, for lack of extensive coal mines and ore deposits, she can never hope to rival England's industrialism, she is well on the way towards an era of great and stable prosperity.

The losses inflicted upon the British Mercantile Marine by the Teutonic U-boat campaign are already reacting on the Irish ship-building trade, and the great yards of concerns like Harland and Wolfe's—the builders of the giant White Star liners; the ill fated Titanic, the Olympic and the Britannic; are working overtime and giving lucrative employment to thousands of

operatives. Ireland has lost comparatively little in man power in consequence of the war, and these losses have been more than counterbalanced by the almost complete cessation of emigration for the past two years.

The two main factors that have enabled the Irish farmer to profit by his present opportunities are the successful working out of the Land purchase Act of 1903; and the constructive work done by the Irish Agricultural Coöperative Organization, inaugurated and directed by Sir Horace Plunkett.

By the Land Purchase Act the Irish farmer ceased to be a tenant; he became the owner of the soil he tilled, and the curse of landlordism with its attendant evils of rack-rents and evictions was wiped out forever. This notable act of justice was effected by the Government buying out the properties of the landlords at a fair price,—the price being freely decided on by owner and tenant meeting in conference—and then constituting the occupant no longer as a tenant, but as a peasant proprietor who was to pay back the purchase price to the Government by easy installments. These installments were paid as a terminable annuity and in the vast majority of cases were about fifty per cent less than the old rent. When one recalls the horrors of the Irish eviction and rent-raising by absentee landlords in the last century, one must realize what a blessing Land Purchase brought to Ireland. The farmer could now make all the improvements he wished, and fear no raising of his rent or notice to quit at the whim of an unscrupulous land agent. Then, the Agricultural Department—a Government Board—sent its experts, free of cost, to test the soil and recommend the best fertilizer; its corps of trained instructors to lecture of the best methods of farming, and in ten years the face of rural Ireland had changed as though a fairy wand had called forth a beauty that had long lain sleeping. Next came Acts for the betterment of the condition of the rural laborer—the laborers' cottage scheme became a fact, and the country districts were dotted with neat little homes—each with an acre of ground attached—which were rented to the agricultural workmen at a nominal figure—something like thirty cents per week. In 1908 Parliament passed the Old Age Pension Act and since January, 1909, every man and woman in the kingdom on reaching the age of seventy years is paid a weekly pension by the Govern-

ment, if the applicant's income at the time is not sufficient to provide comfortable living. This Act has taken the fear of an old age poverty and want from many a heart in Ireland.

In the settling of the land problem Ireland's gratitude is due of Mr. William O'Brien, who was mainly instrumental in bringing about the Land Conference of 1903 and the beneficial results which followed it.

The successful issue of this Conference gave birth to the Conciliation Policy of O'Brien and Healy, and their work along those lines resulted in the Devolution Scheme of Lord Dunraven. Devolution was merely a new name for Home Rule, and the plan had the backing of such men as Lord Pirrie; Lord Dudley, the lord lieutenant, and Mr. George Wyndham, the chief secretary. The Government was Tory at the time; its word was law with the House of Lords, and had the project gone through there is no doubt but that the Irish political question would have been settled on lines broader and far more financially generous than those of the recent Act of Mr. Asquith's late government.

The Devolution scheme was opposed at once by the official leaders of the Irish party; they preferred to trust to the promises of the Liberals, then out of power, than to accept what they called a substitute for Home Rule from the Tory Government in Office. Mr. O'Brien's Conference or Conciliation Policy was then denounced as weak and cowardly by the very same men who subsequently denounced the Sinn Féiners as bold and rash; and a period of "watchful waiting" for the fulfillment of the Liberal promises ensued—and continues. But despite blunders and failures the Home Rule Act is on the Statute Book, and even if it be modified in its terms and scope by an amending bill calculated to placate a few Ulster counties, it is practically certain that the close of the war will see the establishment of the long fought for Parliament in Dublin. It will then be up to Irishmen to hold and extend the power and authority that they shall be in possession of.

In the educational field Ireland is well provided for. The primary school system is denominational, and the pastor of the parish is manager of the schools in his district. The teachers are a capable body of public servants; every one of them having taken a three years course in teaching in one of the National

Training Colleges. One hour's religious instruction is given in the schools each day and in all dioceses there are clerical examiners to see to it that the standard of Christian education is maintained.

Then comes the Intermediate System which corresponds to the advanced High School or Academy programs in the United States. By a system of Government scholarships a poor boy of fair ability can, by earnest application to studies, maintain himself at a first class residential Intermediate College and fit himself for a University course and a professional career.

The National University of Ireland is a recent foundation and gives to Catholics the advantages long denied them by Trinity College; for the new University, though undenominational by law, is Catholic in fact in three of its branches:—University College, Dublin; University College, Cork, and University College, Galway. Trinity College, Dublin, remains Episcopalian and Queen's University, Belfast, is Presbyterian in its atmosphere. Mayworth College, the famous Alma Mater of Ireland's priesthood is a constituent college of the National University. Like the Intermediate system, the University is enabled by its endowments to aid worthy students by scholarships. The study of the Irish language and literature, is compulsory and the whole tone of the institution is Catholic and Gaelic.

The National University, the Gaelic League and the Sinn Féin movement are at present the three great forces making for the rebirth of Ireland's ancient native culture. The "Irish Ireland" party as it is called is a party led by scholarly patriots—not by professional politicians; the leaders of the Dublin rebellion were in the main young University men—professors, scholars, writers, poets—the vanguard of intellectual young Ireland. Since Parnell's day, in fact, since O'Connell's day, Ireland has been accustomed to let one man or a small group of men do its thinking—the people were patriotic by proxy, but today conditions are changed and young Ireland thinks for itself.

Under the Act of Union with Great Britain, Ireland elects one hundred and three members to Parliament. Of these more than eighty are Home Rulers, and these constitute a "bloc" which if ably generalled, as in Parnell's time, can generally hold the

balance of power in Westminster. In this Ireland possesses greater power than Canada or Australia and the other so called self-governing colonies, and the efficacy of the "balance of power" is shown today by the fact that while England, Scotland and Wales have conscription, Ireland is free from it, and is in a position to throw out of office any Party Government that would attempt to force it upon her. All Cabinet positions are open to Irish Nationalists, but the Party has kept faith in this, that no member of it has accepted office while Home Rule has been withheld.

Had Mr. Asquith been strong-minded enough to have put the Home Rule Act into effect once it had gone on the Statute Book, it is doubtful if he would have suffered defeat at the hands of his Tory enemies. He lost the great opportunity of his political career; he compromised, he faltered and the reactionaries he admitted to his make-shift Coalition Cabinet have had their triumph in his fall. Will Lloyd George be strong where Asquith was weak? Will he succeed where the ex-Premier failed? The new Prime Minister is a man of the people, he is the ablest man Britain has today and he is pledged to the settlement of the Irish Question. But he has strong forces against him—Asquith's friends and Unionist "die hards" and very grave problems confront the new Ministry.

The fact that it is now clear that a strong and unbeaten Germany will remain to menace England after the present war, shall have a weighty influence on the Irish problem; for it will be absolutely essential for the future safety and stability of the British Empire that the long standing causes of dissension and distrust existing between the two peoples be permanently removed. Ireland today, of all countries involved in the war is suffering least; and, intellectually and economically, she is in a splendid state of preparedness to enjoy the fruits of National Self-Government soon to be hers in historic College Green.

The Birthday of the King

"Tidings of great joy"—the message that has never grown old. Today, after the flight of many centuries, the tidings that Christ the Lord is born in Bethlehem call forth from the hearts of men responsive throbs of pure holy joy and real human, loving kindness.

How the little children look forward to Christmas! After all, it is *their* feast by Royal right—when He came, it was as a Little Child.

Throughout the Christian world at this season Peace and Joy should reign, and if they reign not in the hearts of man on the war-scarred fields of Europe, it is not that the Message has lost its meaning and its power, but that a few men in high places have lost the Spirit of Christ—have forgotten Bethlehem, and dream only of Kingdoms that are of this world.

But, here in this fair land peace and good-will are ours this Christmastide—the Adeste; the Chimes; the happy laughter of children are the sounds that greet our ears on the Birthday of the King. We thank Thee, O Babe of Bethlehem that Battle Chant, the thunder of guns, the shriek of shell and the cry of wounded, agonizing humanity are far, far from America. Yet, the knowledge of the world tragedy brings its cloud this year, and surely we will ask with all earnestness that the Prince of Peace may send again His Peace on Earth. Teach the little ones to ask it—they are very near to Him—may He hear their prayer for the sake of the fatherless little ones of Europe.

Christmas is the feast of the Old, for in the joy of the season the burden of years slips away; the snowy hairs of life's winter are forgotten and Age is Youth again—"Behold, I make all things new."

It is the Feast of Faith, for with the eye of Faith we see in the new-born Babe, whose bed is a manger, whose pillow is straw, whose robe is poor and thin; the God whose throne is the Heaven, whose foot-stool is the earth and whose Kingdom is forever.

It is the Feast of Love—for it is Love brings Him so near us—our God who took our nature and our weakness that He might win us and save us—by Love. It is preëminently the Feast of Catholics—for is it not Christmas—the Christ-Mass?

And while it is the feast of family reunions and domestic bliss, it is, out of all the year, the feast of the little too; for his thoughts go back to the unclouded days of childhood, when as a little one he knelt upon the image of another Little One, in a little crib in the little Church where green hills billow 'neath kindly skies, and borne softly on the wings of memory come to cheer his lonely heart the simple rhyme of an old, old Carol—

“God bless ye, Merry Gentlemen, let nothing ye dismay,
For Christ, our Lord and Savior, is born on Christmas Day.”

The Sulpician Anniversary

We think that it may be safely said that every diocese in the United States should have been represented at the celebration at the one hundred and twenty-fifth anniversary of the coming of the Sulpician fathers to this country, for we do not believe that there is a single part of our country which has not in some way felt the influence of these devoted men who came to our shores when the Catholic Church of America was in her very infancy and have since remained with her to these, the days of her great influence and prosperity. From the first band which sailed from St. Malo, April 8, 1791, under the guidance of Francis C. Nagot to establish their work on American soil, to our own times, the spirit has always remained the same, hence the influence of their teachings and example on such as were fortunate in taking their first steps towards the Altar under the care of these Apostolic men, have as a rule reflected the sunshine of their masters in the more than a century of labor given by their disciples to the vast mission fields of America.

Whether in their Colleges or Seminaries, one had only to know them, to love them, and the admiration of the young levite for the men who entered so intimately into the formation of his priestly character, giving to him as far as possible the

sublime spirit which actuated their very existence, has grown rather than diminish with passing years, so that the man who has been privileged to know teachers like Jenkins, Ferte, Menu, Guilbaud, Chappuis, Denis, Hogan, Magnien, Disiez in the United States, to say nothing of Bel. Collin, Rouxel, Delavigne who were the glory of the Church in Canada, all of whom have long since passed to their eternal reward, is not likely to soon forget the lessons learned at the knees of these sainted priests who sought for a reward none other than the welfare of the Church in America. Their influences have always been the best; the Church in America has profited by their presence; hence no better prayer can be offered at the close, their one hundred and twenty-five years of labor in this flourishing portion of the Lord's vineyard, than that the spirit of St. Sulpice be handed down from generation to generation in the Catholic Church of America.

We are praying constantly for peace and we trust that the time is not far distant when the representatives of the nations now at war will meet and draw up an amicable agreement. This is the thing for which we are offering daily prayers and it is the one thing which can prevent the war from continuing for an indefinite period.

CARDINAL GIBBONS.

The Catholic Church in Maine

TTH SACK OF NARANTSOUAC.

THE DEATH OF SEBASTIAN RÂLE.

The spring of 1724 saw no diminution of the ravages committed by the Indians on the border settlements from the Penobscot to the Connecticut river. There seemed to be no limit to their warlike activities. Kennebunk, Berwick, Arrowsick, and St. George in turn witnessed the dusky legions marshalled before them in battle array. Frustrated in their purposes, and unable to make little or no impression of the Colonial fortresses, the Savages seized a large number of vessels here and there along the coast, forcing their captains and crews to cruise off our seaside towns raiding the unprotected places leaving thereby little security either on land or sea to the sorely tried English colonists who had thus far made little impression on their Indian enemies.

Considering Narantsouac the center of Savage activities, and Father Râle the prime mover in the terrible warfare that was being waged against them, the New England authorities determined on making one more assault on their opponents, and this at the very seat of their power on the Kennebec. Fort Richmond was the chosen place of rendezvous. Within the walls of this fortress, at whose erection the Indians of the Kennebec felt that their doom was sealed, in early summer, the veterans of many a hard fought field were gathered. Here were tethered their boats, here were amassed their supplies, here were prepared their weapons and everything essential for the grand attack on Narantsouac.

With their braves scattered through the forests from the banks of the Penobscot to the far away borders of New Hampshire, the Indians do not appear to have sensed the gathering of the oncoming storm. In the presence of their wonted alertness, their constant vigilance over the ever advancing English settlements, we are at a loss to explain their seeming lack of

watchfulness over the approaches to their village, especially the long trodden way up the Kennebec. That the English would have hoped to take by surprise an enemy that never slept would seem incredible, yet the fact is only too apparent that Narantsouac and its devoted inhabitants slept the sleep of peace and tranquility on the very eve of its impending doom. The death dealing legions gathered on the river but a few miles below, mustered their forces, embarked their supplies, paddled up the rapidly descending waters to Taconnet, the head of possible navigation, thence to traverse the virgin forest on their way to the little Indian village on the plains above, without encountering until it was too late, a single watchful eye, a single friendly messenger who might bring tidings of the approaching storm to the heroic Râle and his faithful flock.

Two hundred and eight men and three Mohawks under the command of Captains Moulton, Harmon, Bourn, and Bane, left Fort Richmond on their errand of wrath, August 19, 1724. The following day found the expedition at Taconnet where preparations were made for the march overland to the Norridgewock settlement. Leaving a guard of 40 men in charge of the boats and supplies, the balance of the troop together with the Mohawks took up the trails for Narantsouac. Little or no data bearing directly on their journey seems to have been preserved, so that we are left in doubt as to their chosen path, with the probabilities in favor of their taking the direct way from Taconnet across country to the bend of the Kennebec where the present village of Norridgewock now stands. Thus they would be less liable to give the alarm, or encounter any Indians who might chance to be gliding along the river in their barken canoes. It was well towards the evening of the 21st when they again came to the river a few miles below the now doomed village. Here the noted chief Bomaseen had erected his lodge, here amid beauties of nature, surpassed only by those of Narantsouac, the now aged Sagamore had chosen, in the company of his wife and daughter, to spend the evening of his days; here perchance he occupied the position of an advance guard who might in the hour of danger bring warning to the sleeping mission. Be this as it may; Moulton's force evidently took him unawares, for ere the dazed, but yet fleet footed Savage had time to collect his thoughts, the stillness of the

evening air was broken by a volley of musketry, and his daughter lay writhing at his feet, and his wife soon found herself a prisoner in the hands of Harmon's men. Bombaseen, however, had escaped. Everything now depended on the celerity of their movements, for unless captured, the Indian warrior would soon warn his countrymen at the mission. Plunging into the thicket the multitude took up the trail of the fleeing chief, keeping all the while close on his tracks. For a few miles the river is here deep and wide, but a rocky ford was soon reached where in mid-summer or when the water is low, one might easily cross the stream in safety. Here according to a well founded tradition, perished the last hope of Narantsouac, for Bombaseen must now pass to the eastern bank of the Kennebec in order to reach the village yet a few miles higher up the river. Leaving the protecting thicket, leaping from rock to rock, he had hardly gained the middle of the stream ere his pursuers were upon the shore. In the open, without protection, the story is soon told, another volley pealed forth, the leaden messengers winged their way to the fleeing Savage who fell lifeless amid the rapidly descending waters of the Kennebec. Known today as "Bombaseen Rips" the memory of the departed Indian chief yet lingers about this spot, as if to signalize his final devotion to a cause which he had not always wisely defended. With him perished the last hopes of the old time Catholic mission on the plains of Narantsouac, for his wife now in the hands of his foes, soon outlined the way to the scenes long since hallowed by the life and sacrificing labors of Sebastian Râle.

Permit us, kind reader to give you just a brief vision of this mission field ere the rude hand of war writes one of the saddest tales in our history. It is hardly possible for you to look on a fairer scene than the one which it is our privilege to place before you. At the head of an open plain a few steps back from the river bank you see a group of not unsightly huts regularly arranged along a broad avenue which leads you to a structure more imposing than the rest and which bears aloft a sign not common in these parts, the cross, while towards the rear of this building which we may well call stately in comparison with its surroundings, we behold a cottage home, simple and rustic to be sure, yet betraying evidences in its well kept walls and gardens of a hand skilled in the arts of civilization.

This is the spot to which every one in the hamlet would refer us in case we asked for Father Râle; the unshapely edifice nearby is the village chapel. As our eye wanders about the horizon, whether east or west, north or south, we behold the deeply wooded hills which like fortresses bespeak protection from the wintry blasts, while away far to the south the promising fields of yellow corn fall beneath our enraptured gaze. Without artifice, nature in all her simplicity stands before us. Nor is there a sound, save perchance the gentle rippling of the river waters, to mar the tranquility of the scene. The siesta of a summer day hovers over the place, in peace and calm the humble demizens seem to await the coming storm. Heroic Râle! sleep thy last sleep; thy course is now run; the fated hour has come when you must come forth to death and to glory! The hour of three o'clock, August 23, 1724, had struck, Harmon had already arranged his men in three groups, one to the north, another to the south of the doomed village, while like a vulture, with the third, he hastily advanced on his defenseless prey. As the New England soldiers burst forth from the forest wild, their eyes beheld "a rude and unshapely chapel," the vine covered cottage, the wigwams few and closely gathered along the beaten path, the curling smoke which here and there bespoke the presence of their hated foes, defenseless and helpless at last within their grasp.

In their fancied security, the surprise of the Indians was complete. They seem not to have dreamed of an attack until the English were upon them. A member of the tribe chancing to come out of one of the wigwams, discovered the enemy in their very midst. The war-cry was at once raised, the alarm given, but it was now too late for effective resistance. The braves, panic stricken, seized their guns and fired at random, not even wounding a single one of their adversaries. The Colonials who had been instructed by Moulton to reserve their fire until close upon their victims, now opened with telling effect on the dismayed and safety-seeking Savages, who suddenly found themselves beset on every side. The river seemed to offer the only avenue of escape, but here they found their canoes had been scuttled, and that their only hope was in trying to swim across the rapidly descending current to the other shore. Thither the unfortunates fled pursued by their relentless conquerors on

whose mercies neither age nor sex found a single claim. The slaughter was indiscriminate, the aged warrior, the helpless mother, the child in its tenderest years found no compassion, nor did the massacre cease until the little settlement had been cleared of its unfortunate inhabitants, but a few of whom managed to cross the swiftly flowing Kennebec or elude their relentless enemies by escaping to the wildwood's deeply tangled thicket.

The lowering shades of evening were gathering about the hills and settling on the blood stained plains of Narantsouac, when Captain Harmon and his company reached the scene of Moulton's bloody triumph, and general rejoicing on the part of the Colonial troops soon gave place to restful slumbers in the wigwams of the slain and scattered tribe. The first rays of dawn stealing over the eastern hills found the little army astir, ready for the completion of its gory task. The cabins and church were ransacked, the harvest of scalps gathered from the dead Indians and hasty preparations made for the return to Fort Richmond. But they had not been on their way but a short time, ere one of the Mohawks either returned or was sent back to apply the torch to the deserted village which was soon reduced to ashes.

Sad were the scenes that greeted the surviving inhabitants of Narantsouac as one by one they returned to view their ruined homes, and moan their departed, their wives, their children, their brethren, their chiefs, Mogg, Job, Carabessett, Wissememet, all lying stark and cold amid the charred and blackened embers of their homes, but their grief know no bounds when they came upon the remains of their beloved missionary "mangled by many blows, scalped, his skull broken in several places, his mouth and eyes filled with dirt." Just under what circumstances Father Râle met his death will never be known. That he made no effort to escape seems certain, for the accounts otherwise contradictory, agree that remaining true to that heroism which characterized his long career as a missionary, the aged priest sought to save or share the fortunes of his neophytes. Charlevoix tell us that "the noise and tumult gave Father Râle notice of the danger his converts were in. Not intimidated, he showed himself to the enemy in hopes to draw their attention to himself, and secure his flock, at the peril of

his own life. He was not disappointed. As soon as he appeared, the English set up a great shout, which was followed by a shower of shot; when he fell down dead near a cross which he had erected in the midst of the village,—seven Indians who sheltered his body with their own falling around him. Thus died this kind shepherd giving his life for the sheep, after a painful mission of thirty-seven years.”

In the eyes of the New Englanders, Father Râle had been little less than a monster. Hated for his religion, his fidelity to the interests of his people had intensified the animosity of his enemies, and we need not consequently be surprised at the unusual indignities which they heaped on his mortal remains, any more than at their desire to have his death take place under the most odious circumstances. Moulton's orders were as it would appear that he should be taken alive, but according to the Colonial reports, Râle refused quarter, hence when it was seen that he was active in the defense of his home as was perfectly natural, Lieutenant Jacques burst open the door and shot the priest through the head, killing him instantly. The missionary was also accused of shooting a young English lad whom he held as a prisoner rather than to permit him to fall into the hands of his friends. There seems, however, very small reason for giving serious consideration to the English accounts of the circumstances attending the death of Father Râle, for impartial historians seem to favor the narration of Charlevoix which would indicate that the heroic priest died at the foot of the village mission cross whither he had fled with the hope of diverting the attention of the soldiers from the panic stricken natives to his own person. “He was not mistaken,” remarks his confrère, Father Campbell, in his work, ‘Pioneer Priests of North America.’ “A loud shout greeted his appearance. The man whom they had so often failed to find was before them. Every musket covered him, and he fell riddled with bullets at the foot of the cross which he had planted in the middle of the village. They crushed in his skull with hatchets again and again, filled his mouth and eyes with filth, tore off his scalp which they sold afterwards at Boston, and stripped his body of his soutane, which they wanted as a trophy, but as it was too ragged to keep they flung it back on the corpse.”

"Orders had been given that Rasles should be taken alive; but the excited soldiers could not be restrained; as the priest made his appearance, he was pierced with the bullets of the English. Thus fell the aged pastor amidst the carnage and destruction of his slaughtered flock." Allen, *History of Norridgewock*, p. 40.

"However Râle may have forgotten the sacred injunction, to war only with spiritual weapons," states J. W. Hanson, a Protestant authority, "however his mistaken views may have led him into the carnal fight, too much blame cannot easily be laid on the English. Their ministers were active soldiers in most of the Indian wars, and they very much excelled the Jesuits in warlike deeds. Though there seems to have been no English clergyman in this engagement, yet the English conducted it with the greatest barbarity. They slaughtered women and children indiscriminately, and after Father Râle was slain, he was scalped and shockingly mutilated. Those who coolly shot little children and women, as they were seeking safety by swimming, could not with great propriety charge cruelty upon French priests or savage Indians."

Thus closed this fateful day, August 23, 1724, in the history of the Catholic Church in Maine, a day which gave to one of her devoted children, a place unrivaled in her annals, and as the last rays of the setting sun, rested on the empty wigwams, and desecrated church of desolate Narantsouac, in the closing hour of this summer day, there came to holy mother Church the solemn obligation of inscribing on that imperishable calendar of her Christian heroes and martyrs, the name of Sebastian Râle.

In Memoriam

Hark! What sound is that soft stealing
O'er the sacred solemn air
Mingling with the sad, low voices
Of the Sisters bowed in prayer?
'Tis the Master's voice sweet sounding,
From His beauteous, heavenly throne;
"Bring to Me My Spouse, My Sister,
Come, dear faithful one, come Home."

Two Sisters of the Community of Our Lady of Mercy, Portland, departed this life the month of November.

Sister M. Ursula was born in Windham, Maine. She lived for a short time at Waltham, Mass., where she was received into the Church by Reverend Father Brosnahan.

Returning to Maine, she attended the Normal School at Farmington, and at the end of the course there, she was chosen Valedictorian of her class.

She taught for a few years in the public schools; after which she entered the Novitiate of the Sisters of Mercy, Portland, July 5, 1892.

She has been engaged in the Parochial Schools of Portland, Biddeford, Bangor and Oldtown, and in the Academy at Deering; but the greater part of her religious life was spent on the Indian Missions at Oldtown and Pleasant Point, where she was teaching when her last illness came.

She died at the Mother House in Deering, November the twenty-second, 1916.

Sister Cosmas was born in Ireland, and came to this country while quite young.

She joined the Sisters of Mercy in Manchester, New Hampshire, in 1875, and was sent to the Orphanage in Whitefield, since which time she has been in Maine.

For the past twelve years she had been confined to her cell, being afflicted with paralysis, during the last six of which she was unable to move hand or foot.

She died November 18, 1916.

Sister Ursula had a gentle, calm disposition and met the trials of her daily life with a marked resignation to the Divine Will. She won the hearts of the little Indian children and accomplished much with them that a more strenuous character might fail to reach.

When oppressed beneath the weight of physical sufferings her bearing was most edifying, and she found her great comfort in calling upon the Most Loving Heart of Jesus, to Whom she turned in all her days for light and peace.

May the hard servitude of her Egypt make her a partaker of heavenly joys in the holy liberty of God's children.

Sister Cosmas was a strong, energetic, hard-working Sister, for whom no task seemed too great, no burden too heavy.

In the early days of the Community in Maine, when privations were many and conveniences few, Sister Cosmas bore her share of unremitting labor with a saintly cheerfulness.

Later when stricken and helpless for twelve long years on her bed of pain she gave the Community a beautiful example of prayerfulness and union with the Holy Will of God.

These two dear Sisters, hidden in their lives and their works, were like chosen flowers culled from the Master's garden in His own time to bloom with Him forever, but leaving a perpetual fragrance with those who knew and loved them upon earth.

Maine's First Aspirant to Holy Priesthood

The recent celebration at St. Mary's Seminary in Baltimore of the coming of the Sulpicians to the United States and the opening of this now ancient house of ecclesiastical studies a few years later, naturally gives place to the question as to who was the first young man from Maine to place himself under the care of the good Fathers with a view to entering Holy Priesthood. We have no doubt that the records of St. Mary's Seminary would readily solve this query, but however this may be, the data which we have at hand leads us to believe that the first student to enter not only from Maine, but from all New

England, was Edward Kavanaugh of New Castle, Maine, afterwards acting Governor of our State.

In one of his letters to Archbishop Carroll of Baltimore under date of November 26th, 1810, Bishop Cheverus mentions that this young man was then at Georgetown College, where he had been placed by his parents acting on the advice of the Bishop of Boston. His companions from New England were John Cottrill of New Castle, and John Ward of Boston, both of whom apparently did not go any farther than their collegiate course of studies, for whatever may have been young Cottrill's ambitions, his father through business reverses was obliged to withdraw him before the completion of his course.

Edward Kavanaugh, however, continued and entered St. Mary's in the fall of 1811, as we learn from another letter bearing the date of October 16, 1811, addressed by Bishop Cheverus to the Most Rev. Archbishop of Baltimore, which states: "This will be handed to you by my young friend Edward Kavanaugh, who goes to St. Mary's Seminary. He is accompanied by his brother John, who is to go to Emmitsburgh. Mr. Cottrill has concluded to keep his son at home and make a merchant of him."

The data which we have at hand does not indicate how long Edward remained at St. Mary's, but it would seem reasonable to suppose that he completed a goodly portion of his studies. As times were very hard in New England, owing to the war then on with England, Mr. Kavanaugh, who had suffered much, felt unable to continue longer the extraordinary expenditures he was making for the education of his children. The good Bishop of Boston, however, did not despair of seeing his young protégé attain the goal of his wishes, for once the financial difficulties under which Mr. Kavanaugh was then laboring made it impossible to maintain his son any longer at St. Mary's, he at once took him into his own household where the young man was taught Theology by his pastor, the Rev. Francis Matignon, who had formerly been a professor in a seminary at Orleans, France. This much we learn from a letter written by Bishop Cheverus, March 18, 1814, to Archbishop Carroll of Baltimore. About a month later under date of Boston, the 13th of April, 1814, young Edward wrote Fr. Marechal of St. Mary's Seminary as follows: "Rev. Sir: As I have no other means at

present of testifying my grateful sense of the unceasing and paternal care you bestowed upon me while I had the happiness of being under your direction, I embrace this opportunity of expressing it by letter; on this my heart speaks better than my words can; and it is only by profiting by your advice that I can make a small return, to do that shall be my earnest endeavor; although being prevented from returning to the seminary, I have been kept from a place on which my heart was set, yet having the happiness of remaining this winter in the company of my Reverend Pastor, my disappointment has been in some degree softened.

I have studied under the Rev. Dr. Matignon a little of Divinity and the rest of my time has been employed in perfecting myself in the other branches I had already studied.

The goodness of God has been pleased, not only to give me perseverance, but even to increase by attachment to that state into which I had the happiness of being initiated. I am yet unable to say to what place my father intends to send me as he preserves at present a total silence on the subject. However, he perhaps will open his mind to me this summer as he has written for me to go home and spend this summer in the country at New Castle in Maine which is my native place."

As neither time nor space are now at our disposal to trace the career of this noted man from the days of his disappointment to his early death which took place on Sunday, January 21, 1844, reserving further notice on his life for future articles in our magazine, we will say we believe the data already furnished clearly entitles him to the honor of being the first aspirant to holy priesthood from New England to enter the walls of old St. Mary's, Baltimore.

ST. JOHN'S SEMINARY



3 8151 001 24676 5

LIBRARY OF ST. JOHN'S
BOSTON ECCLESIASTICAL SEMINARY,
BRIGHTON, MASS.



